How to Bridge the Generation Gap



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Translator: Sayyid Hussein Alamdar

بسم الله الرحمن الرحیم

How to Bridge? the Generation Gap

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Sayyid Hussein Alamdar

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Pidar wa Farzand) A Comprehensive Dialogue about the importance of Religion between) a son and fatherA Comprehensive Dialogue about the importance of Religion between a

son and father

Introduction

The younger generations possess pure hearts and spirits which are full of sensations, emotions and enthusiasms. They are passing through the most sensitive and critical period of their lives and require guidance, support and sympathy. A young person is like a nascent sapling requiring the loving protection of sincere, experienced and wise gardener, against the diseases and accidents. The famous Persian poet Sa'di said:

A young man is like an arrow; rigid, hard and straight.

But it requires a flexible and bending bow (which is like a wise old man) for the arrow to hit the target.

The cultural maturity of a society, especially the Islamic one, is proportional to the importance to attaches towards the guidance, training, and continuous endeavours towards its younger generations. Notwithstanding, with the opinion of some people, in general training is a very difficult task, especially the training of younger generations, which is complicated and contains various

p: ۱

delicate points. The famous German philosopher Kant has defined the training of younger generation and the government of a country as the most difficult tasks in the world.

Unfortunately, in today's industrial societies parents, because of being surrounded by numerous mental involvements do not have the opportunity to think or ponder about the aim and days pass by speedily. Very often the days pass into nights; new day begin; and weeks and months pass by without parents finding suitable occasion to indulge into serious communications with their off springs.

Although, the problem of raising responsible, nature, conscientious, and righteous children is a serious matter that all parents are worried about; but how to deal with the younger generations and to establish a friendly, rational, and logical communications with them is an art, and naturally all of us are not skilled artists. So, the things remains within the chests of parents awaiting for an appropriate opportunity, which very often never arises or at least when it is already too late.

The author of the book: How to bridge? The Generations Gap, has provided you this God-given opportunity, so keenly desired by all the parents. The present book was first published in Persian in the year ۱۹۶۳, and deals with such important topics such as The Rights of Parents. The Child's Rights, The Responsibilities of Parents, The Teacher Rights, The Role and Necessity of Religious, Faith, and The Hidden Treasures of the East etc. in a simple logical manner. Then now, instead of wishing

p: ۲

for the right opportunity and the right time, the parents may simply present book as a birth day gift to their children.

At this critical and sensitive juncture, when the enemies are determined to destroy all spiritual values of dear Islam with the empty materialistic ones; more than any other time in the past, there is a need to build the ideal monotheistic younger generations who could culturally and ideologically defend the fortress of Islam.

We, the Muslim parents have a duty to produce a generation who must believe that Allah is Great; Greater than all the power of which men might be afraid of; Greater than anybody who could dare to challenge His created laws. They must appreciate that Allah is not only the God of his race, his country and mankind; but also belongs to tiny creatures such as bees and ants.

He is the Creator of stars, sun, moon, heaven, milky ways and other galaxies. This future generation should be free from all sorts of prejudices, narrow-mindedness, nationalism, sectarianism, shortsightedness and should think about the domain of Islam for beyond the narrow limited national boundaries.

They must consider themselves like a fish in the ocean of Tawheed (Monotheism) as proclaimed by Allamah Iqbal Lahori, fifty years ago.

The success of the Islamic movement in the near future will depend if we could bestow upon the young generations the enlightenment regarding the Principles, Beliefs, Monotheism, Day of Judgement, Prophethood, Imamat, Will of Allah, Ethics, Purification of Self, Desirable Characteristics. Forbidden Characteristics,

p: ٣

and Social obligation etc. They should be thoroughly familiar with the discourses of the .Holy Qur'an and narrations about Patience, Jihad, World and Hereafter

They must be knowledgeable about the international political issues; identify the friends and foes; be aware about the enemy onslaughts and tactics and should know how to counteract them. We, the Muslim parents are duty bound to make the younger .generation familiar with all the key issues facing the Islamic Ummah

Simultaneously, we must do our utmost to produce, the younger generation who could orient their lives with the Holy Qur'an. They must feel the sweetness of the following .verses in their own lives

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلً

(And put thy trust in Allah for, Allah is sufficient as trustee."(The Holy Qur'an ٣٣:٣"

بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ

(But Allah is your protection, and He is the best of Helpers."(The Holy Qur'an ٣:١۵٠"

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah is your helper, none can overcome you, and if He withdraw His help from you," who is there who can help you? In Allah let believers put their trust" (The Holy Qur'an (٣:١۶٠

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

Whosoever surrender his purpose to Allah, while doing good, he verily has grasped the" (firm hand, unto Allah belongs the sequel of All things."(The Holy Qur'an ٣١:٢٢

May Allah bless all the

p: ۴

present, and coming future Muslim generations to pay heed to the wisdom of the following verses of The Holy Qur'an given by Loqman – the wise to his son;

يَا بُنَيَّ إِنَّهَا إِنْ تَکُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَکُنْ فِی صَخْرَةٍ أَوْ فِی السَّمَاوَاتِ أَوْ فِی الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son!" (said Loqman), If there be (but) the weight of a mustard-seed and it were (within a rock, or (anywhere) in the heavens or on earth, God will bring is forth: for God understands the finest mysteries, (and) is well-acquainted (with them)." (The Holy Qur'an ٣١:١۶)

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَکَ ۖ إِنَّ ذَٰلِکَ مِنْ عَزْمِ الْأُمُورِ

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the (conduct of) affairs." (The Holy Qur'an ٣١:١٧

وَلَا تُصَعِّرْ خَدَّکَ لِلنَّاسِ وَلَا تَمْشِ فِی الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And swell not they cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster." (The Holy Qur'an ٣١:١٨)

In this modern glittering age of science and technology in the present ٢٠th century, together with the worldly education, if we could produce a generation, who could feel the presence of Allah in their daily lives then we as parents must thank Him for giving us the blessing of discharging

p: ۵

.our obligations successfully

Since completion of this translation coincides with the "Week of Eight Years of Sacred Defence" in the Islamic Republic of Iran, it will be be-fitting to dedicate this translation to the martyrs of the imposed war, who scarified themselves so that the divine light of Allah's revelations remain ignited forever. The history will bear witness the heroic defence of the Islamic combatants who, with faith in Allah resisted the deadly pressures .of all the arrogant powers for eight long years

To the extent it was possible, I have tried to remain faithful to the original text but, at some places where word by word translation in English was not possible, efforts have been made to reflect the theme of main text by omitting some phrases and sentences. I wish to thank all those who have contributed to the realization of this translation, especially, Mr. Sayyid Mohammad Taqi Hakim for proof reading the Arabic text. Sincere .thanks are due to Mr. Soulat Parviz for his diligence and quality work in type-setting

I convey sincere gratitude to Ayatullah Ibrahim Amini, the learned scholar jurisprudent from the Religious Learning Center of Qom, and Mr. Ansaryan for their valuable suggestions, guidance, and encouragement. Finally, from the bottom of my heart, I would like to thank my friends for editing, proof reading, and making helpful suggestions; and .who out of modesty prefer to remain discreetly in the background

Elucidatory footnotes added by the translator are identified with (Tr.): all other footnotes are by Mr. Hakim

p: ۶

.himself: For any errors of commission, I take responsibility

Sayyid Hussein Alamdar

September ٢٧, ١٩٩۴

Rabi-attani ٢٠, ١۴١۵

Tehran

Preface

The Printings of this Book

This book was first printed on the ١٠th day of Bahman, ١٣۴٢ (January ٣٠, ١٩۶۴). In response to overwhelming requests for the book by the public, the second printing soon got underway. In addition to revealing many important truths to fathers and children, the book was also revised and republished in Mordad of ١٣۴٣ (August ١٩۶۴). Minor revisions were made in the third and fourth editions. The present work, the ninth edition, is being .published by the Daftar-e-Nashr-e Farhang-e-Islami, Tehran

Topics of this Book

The topics presented in this book are a series of discussions on responsibilities of fathers and mothers towards their children and vice versa. During these discussions, the parent's sincerity and love for their children as well as their mutual hopes and expectations are portrayed. There is no doubt that such topics are very important. Not only are they not to .be ignored, but should be considered as top priorities by the caring head of every family

The fact that youth are caught between the new and old schools of thought (the so called generation gap) on the one hand, and that parents are helplessly confronted with their children's new ways of thinking on the other, are not matters to be dealt with lightly. Both generations are troubled by these perplexities and thus ways and means by which to find an equitable solution are greatly needed. Towards fulfilling this important task, the present work attempts to point

p: ٧

.out the mutual compatibilities that do exist

The Method used in this Book

The subjects discussed in this book are brought out through a series of dialogues. The fictitious characters of father and child carry on conversations in such a frank and lively fashion that they will undoubtedly touch the hearts of everyone. Current events and everyday situations have been taken under consideration in this book as much as possible. In each instance, the father and his child are engaged in truly frank heart-to-heart discussion and exchange their thoughts quite freely.exchange their thoughts quite .freely

The Aim

The author's aim, through the writing of this book, is to help parents and their children enjoy the best of relationships, which is also in accordance with the divine guidance of Islam. This relationship would be free of unpleasant encounters, there would be a recognition and respect of mutual rights, and above all, there would be mutual love and fulfillment of divine responsibilities. The author's aim, through the writing of this book, is to help parents and their children enjoy the best of relationships, which is also in accordance with the divine guidance of Islam. This relationship would be free of unpleasant encounters, there would be a recognition and respect of mutual rights, and .above all, there would be mutual love and fulfillment of divine responsibilities

?For What

Generally speaking, where do differences originate? Why are relations sometimes strained between parent and child? Why should each has his own separate ways unconcerned with the other's feelings? And finally, if one of them is following a righteous

p: ٨

straight path, why not the other one joins him? Is such a mistrust brought about because ?of influence of the poisonous thoughts? Or is the environment to be blamed

How about the differences of opinion and differences between the old and new ideas due to misunderstandings by the former? Finally, what has created such a wide Generation Gap? The answer is probably that any one of more of the above causes could be responsible for child deviation and friction with his father. But, in any case our job here is first to identify the cause and then to offer the remedy leading to a better understanding .between them

Countless Factors

On the subject matter of the responsibilities of fathers and children towards each other, child rearing. Guidance in case of deviations, and the remedy of the differences of opinion between them, the topics are countless. Considering different parameters, we may expand the dimensions of our discussion and may enlarge the scope of research, especially in the present circumstances when the sun of Islam is slowly rising upon the horizon. In the same manner that his shining glory brightened the land of the Arabian Peninsula, and later spread to all distant corners of the earth, its glistening rays have .engulfed our country

The signs of blasphemy are being rid of one after another. The Islamic culture has come once again, out of the closet١ and is being accepted heartily by masses of the people. The suppressed and the underdog, as well as the oppressed and

p: ٩

the poor, have found a new hope for the vindication of their natural rights. In such an environment, in addition to religious and moral questions, we are confronted with political .and social ones, each of which is worthy of research and deliberation

Thank Allah that the policies and the course of the Government of the Islamic Republic of Iran are becoming progressively clearer and the clouds of doubt are vanishing from them. However this does not mean that we should no longer investigate and research any problem to which we may encounter. Of course, a detailed comprehensive discussion regarding all the problems is out of the scope of such a brief book. Here, I have tried to address some of the problems to the extent it was possible to do so. Thank Allah that the policies and the course of the Government of the Islamic Republic of Iran are becoming progressively clearer and the clouds of doubt are vanishing from them. However this does not mean that we should no longer investigate and research any problem to which we may encounter. Of course, a detailed comprehensive discussion regarding all the problems is out of the scope of such a brief book. Here, I have tried to address some of .the problems to the extent it was possible to do so

Encouragement and Effectiveness

As soon as this book was published and reached in the hands of its readers, many of them conveyed their thanks to the author through their encouraging letters. More than ,anything else

p: ١٠

the clarity and simplicity of the subjects implied in this book were appreciated. And as far as I know, these small efforts have not been ineffective as there are individuals who have been guided by them. And therewith, many fathers and children have replaced hard feelings and disagreements with peace and reconciliation between themselves, returning .to a pleasant normal life

Such is the story of one of the brothers in Islam who came one day to my house with his old father. He then explained about their difficulties and the fact that reading the book "How to bridge The Generation Gap?" has awakened him to this mistake and that he had expressed his apologies to his father and asked for forgiveness and reconciliation from him. has awakened him to this mistake and that he had expressed his apologies to his .father and asked for forgiveness and reconciliation from him

The Rich Culture

The Islamic Culture from the standpoints of social, ethical, daily family affairs, and human relations is a very rich one. Also, it has contributed significantly for enrichment of other cultures in the world. Besides the Glorious Holy Qur'an,(۱) such masterpieces as Nahjul-Balaghah,(۲) Al-Sahifah Al-Sajjadiyyah,(۳) and other authentic narrations HadditHs have .for long offered us assistance and guidance in finding ways to an ideal society

In fact, they act as if they have silent, but existing, teachers hidden between every other line throughout their pages. You shall notice a few samples in the following pages. They are all written in the Arabic language. It

p: ۱۱

Very recently, Radio Moscow (Russia) broadcasted a programme Face of Islam, - ۱ announcing that the words of the Holy Qur'an are the words of an ever-living God for all the places and for all the times, and are not limited to the period of the prophet Mohammad (p.b. u. h.). Moscow is the capital of former USSR, where they waged war against God for last seventy years. Also, most recently in Holland a Muslim soldier in a ceremony for taking the Oath of Allegiance, refused to be sworn in the name of the Queen of Holland. He was able to get exceptional constitutional permission to take his (oath in the name of Allah (Key han sept ۲۶ ۱۹۹۴

Nahjul-Balagah: The Path of Eloquence is a book containing sermon, letters, orders and -٢ some of the sayings of the Commander of the Faithful Imam 'Ali ibn Abi Talib (a.s) as compiled by Syed Razi. These sermons and preaching of Imam 'Ali (as) were so highly valued and venerated in the Islamic world that within a century of his death they were taught and read as the last word on the philosophy of Monotheism, as the best lectures of character building, as exalted sources of inspiration, as persuasive sermons towards piety and as guiding beacons towards truth and justice. They present the marvellous eulogies of the Holy Prophet (S) and the Holy Qur'an. These sermons are the most convincing discourse on the spiritual values of Islam, and contain the most awe inspiring discussions about the attributes of Allah. The Commander of the Faithful 'Ali ibn Abi Talib (as) was the first perfect exemplar of the teachings of the Most Noble Messenger (S.) 'Ali was raised by him from early childhood and followed him like a shadow until the very end of the latter's life. He was like a moth before the prophetic flame; the final moment when he was separated from the Most Noble Messenger (S.) was when he embraced his corpse and laid it to rest. "'Ali (as) was the first person after the Most Noble Messenger (S.) to approach spiritual realities in the manner of philosophical reflection, that is, by free exercise of reason. He used many technical terms and laid out and organized the rules of Arabic grammar in order to protect the Holy Qur'an from copyists" error. The exact scholarship, spiritual culture, and consideration of ethical, social, political, and even mathematical Problems shown in 'Ali's (as) discourses, letters, and other documents that have reached us are astonishing. The wealth of these documents makes 'Ali (as) the best known individual among Muslims to have a full realization of the sublime goals of the Holy Qur'an and the critical and practical concepts of Islam as they should be realized. They testify to the soundness of the Prophetic saying, I am the city of knowledge, and 'Ali is its gate. اَنَا مَدِينةٌ العِلم, و علَىٌّ بَابُها Furthermore, he combined this knowledge with action. In short, Ali's outstanding character is beyond description, and is virtues are innumerable. Never in history has someone's character drawn the attention of the world's scholars and thinkers .to such an extent

Al Sahifah Al-Sajjadiyyah: includes certain supplications quoted from Imam Zain al- -٣ Abidin Ali b. Husain b. Ali ibn Abi Talib. (as) He is one of the Imams belonging to the household of the Prophet whom Allah has kept pure and free of defilement. The Imam was the fourth in line of the Imams of the Prophet's household. Imam Ali ibn Al-Husain (as), was born in the year ٣٨ A.H or, perhaps as is conjucted, a little before that and lived

for a period of ۵۷ years. Imam al-Shafi considered Imam "Ali ibn al-Husain (as) as the most supreme jurist of all the people of Medina" Abd al-Malik bin Marwan said to him, "In the area of religious sciences, in devotion and piety, you have been granted that which no one before you has had other than your ancestors". Further Umar bin Abd al-Aziz said, The light of this life, the beauty of Islam is Zain al-Abidin" Al-Sahifah al-Sajjadiyyah represents and stands out as a profound social work of the time and a reflection of a supreme endeavor to meet the exigencies of spiritual ordeals facing the society at the time of the Imam. But beyond this it is a profound collection of supplications in the divine tradition, a unique compilation which will remain throughout the ages as a gift to mankind, a work of moral inspiration for worldly conduct and a torch of guidance. Human beings will constantly remain in need of this heavenly souvenir; and the need increases whenever Satan comes to increase the allurements of the world for people and by its fascination to .keep them in bondage

is with regret that not all of us are familiar with Arabic to be able to take advantage of these vast Islamic treasures. One cannot help but wonder why, in spite of all these, we .are still seeking help from non-Islamic sources

Of course, some authors have already translated some of these works and have offered them to the public. I am hoping that those of our learned and knowledgeable authors who have mastered the Arabic language, and who I am certain are well versed in these excellent culture sources; will fulfill their responsibilities to Islam through translating them not only into Persian but also into other languages. By doing so they may discharge their due obligations towards dear Islam and its ideal rich culture. Of course, some authors have already translated some of these works and have offered them to the public. I am hoping that those of our learned and knowledgeable authors who have mastered the Arabic language, and who I am certain are well versed in these excellent culture sources; will fulfill their responsibilities to Islam through translating them not only into Persian but also into other languages. By doing so they may discharge their due obligations towards .dear Islam and its ideal rich culture

?Why Then

Some of our readers may complain that why, in spite of such a rich Islamic Culture and able Muslim writers, we are relying on foreign sources. In response, I have to mention that unfortunately, due to the extensive Western propaganda in the past, they

p: ۱۲

have created a sort of Westoxicated mentality, especially among our youth. This has .made them strongly attracted towards the Western literary works

Therefore, it was in this background that references were made to the quotations of some famous Western writers to attract the attention of the West-toxicated youths. Also to bring to their attention that the learned Western scholars have already acknowledged the greatness of the work done by the Islamic authors and have bowed their heads in .front of the excellence of the rich Islamic culture

However, thanks to Almighty Allah that, with the victory of Islamic Revolution, now the Muslim youth have gone through a deep internal intellectual revolution of their own throughout the world. A strong faith in the teachings of Islam is apparent in them. And in short, they have fallen in love with the Islamic Culture. However, thanks to Almighty Allah that, with the victory of Islamic Revolution, now the Muslim youth have gone through a deep internal intellectual revolution of their own throughout the world. A strong faith in the teachings of Islam is apparent in them. And in short, they have fallen in love with the .Islamic Culture

No Confusion

If at times, in order to prove a point of truth, we rely on someone's words, it does not necessarily mean that we always approve of all his words or deeds. We sometimes even quote our enemies. For instance, they say that Muawiyyah had said the following about :(Imam 'Ali (a.s

لوملك بيتا من تبروبيتا من تبن لا نفد

p: ۱۳

تبره قبل تبنه

If ‘Ali had two houses, one filled with gold and the other with straw, he would donate in" the way of Allah, the former the later." (۱)

:(Also, they say that Marwan has said the following about Imam Hassan (a.s

يوازن حلمه الجبال

"Imam Hassan's clemency equates mountains." (۲)

The Author's Expectations and Hopes

The author expects all the fathers and the children who wish to solve their problems and misunderstandings by reading this book to do so thoroughly and in an unbiased manner. .And the, for the final decision, rely on their own intuitional judgement

I hope and pray that through the blessings of the concealed facts beneath the words in this book and of the spirit of its sentences, and of the heart of its subject matters; each ?and every one of the readers will find the truth leading him

Her to experience an internal spiritual revolution. May then, they be able to identify their wrongdoings they may have committed by depriving a person of his or her rights. And thereby, to offer their apologies and to make up for their past ill deeds. And, in case of .they have been conducting themselves in a pleasing way, to keep up the good work

.I ask Allah to grant all fathers, mothers and their children sincerity, health and happiness

Sayyid Mohammad Taqi Hakim

۱۵th Rabiul Thani ۱۴۰۳

۱۰th Bahman ۱۳۶۱

۳۰th January ۱۹۸۲

Biography of Hujjat al-Islam Wal-Muslimeen Sayyid Mohammad Taqi Hakim

He was born in the year ۱۹۲۶ in the famous ancient city of Shoostar, in Khozestan

Province, Southwestern Iran. Both his parents belonged to religious scholarly

p: ۱۴

۱- Nahjul Balagah ibn Abi Al-Hadith Vol. ۱.p.۲۲

۲- Maqatul-Altalibeen p.۴۹.

families and therefore he spent his childhood years in a pure spiritual atmosphere. His great grandfather was a famous learned scholar; Allamah Sayyid Nematoallah Jazari. After finishing his primary education, with encouragement of his father he started his .religious studies in ۱۹۵۰ at Shoostar

with Ayatullah صرف میر In his early theological studies at Shoostar he finished sarf-e-Mir with Hujjat al-Islam Sayyid Mohammad تصریف Sayyid Mohammed Jaffar Marooj; Tasreef under the able tutorship of Ayatullah Sayyid Mohammad هدایه Baqir Hakim, and Hadaya Hasan Aley Tayyib. After finishing his primary theological studies within a period slightly more than two years, he was able to join the famous Religious learning Center of Qum in .the year ۱۹۴۲

He was resident at famous Faiziyey School in Qum for five years. In his stay in Qum he received higher theological education under the able guidance and tutorship of eminent jurisprudence such as Hujjatul-Islam Sayyid Mohammad Kazim Aley Tayyed, Mustafa Amili, Sheikh Abul Qasim Nahvi, Sheikh Abulfazal Qummi, Shikh Abul Qasim Ashtiyani, and .(.Martyr Ayatullah Sheikh Murtaza Motahari (r.a

Having completed his higher education at the Religious Learning Center at Qum, he went to the city of Ahqaz Khuzestan Province in the year ۱۹۴۷. He stayed there for four years and during this period continued higher theological education under eminent scholars such as Ayatullah Marza Jaffer Ansari and late Ayatullah Sayyid Mohammad Taqi Aley .Tayyeb

In order to further pursue higher religious learning, he joined the famous Religious Learning Center at Najaf in Iraq in the year ۱۹۵۰. During

p: ۱۵

his stay over there he completed higher religious curriculum under the tutorship of eminent learned scholars such as Ayatullah Mirza Hasan Yazdi, Ayatullah Sheikh Mohammad Taqi Iravani, Ayatullah sheikh Mujtaba Lankarani, and Ayatullah Sayyid Abdul 'Ali Sabzavari. Also during this period he attended the lectures of Grand Ayatullah Sayyid Mohsin Hakim (r.a.) for Dars-e-Kharij (١) as well as participated in the lectures of Grand Ayatullah Sayyid Abul Qasim Khoei (r.a.) for Dars-e-Kharij (Usool) (٢) after completing the advance theological learning during one year and a half, he again returned to Ahwaz in .١٩٥١

He continued his stay in Ahwaz for the next ٩ years and during this period taught Jurisprudence, principles of jurisprudence, and literature at the religious learning centers. He came to Tehran in ١٩٦١ and accepted the leadership "Imamate" of the Hisar-e- Bounali .Mosque in Niavaran, and has remained in this position till today

During his stay in Tehran, apart from his responsibilities for managing the Hisar-e- Bouali Mosque and relevant social affairs; he has written numerous books and articles covering educational, theological, and ethical matters. Also, he is a professor of Arabic at the University of Tehran and at various religious learning centers (Howze-Ilmias) in .Shemiran

He has a good command of the Persian, Arabic languages and is familiar with English. He has written numerous articles which have been published in the famous magazines of Iran namely; Payam-e-Inqilab, Khanavadeh, Ayand-e-Sazan, Iman and Saf, He is a prominent scholar and jurisprudent and have produced valuable literature covering religious, social, ethical, and

p: ١٦

١- Dars-e-Kharij. The highest level of theological education relation to jurisprudence, in the form of lectures, beyond the limited boundaries of text books.

٢- Ibid) (Usool) Dars-e-Kharij).

:medicine etc. Some of his famous books may be listed as follows

Sayings of Imam ibn Jaffar (as), The guide for Hajj Rituals, Arabic-Grammar Guide, how to bridge? The Generation Gap, The Philosophy and Mysteries of Hajj, The Sayings of Imam 'Ali (as), Foods and Drinks, The Message of the Prophet (S.). The Qur'an from the tongue of Qur'an, How to recite the Holy Qur'an, Hajj Guide in accordance with the (decrees of Grand Ayatullah Hakim (r.a

He has also translated numerous literary works from Arabic to Persian. His translations include: the rights of women in Islam, and the Limits of Freedom and Rights of Women in Islam. He has recently completed a book "The life of Qazi Nouririllah Shooshtari," (٩٥٦-١٠١٩ AH) who is famous as Third Martyr (shahid-e- Thalis) in the Islamic History, and was martyred by the Moghal Emperor Jahangir, his tomb is located in the city of Agra, .Province of Uttar Pradesh in India

An Atmosphere for Conversation

Spring has arrived and the universe is reborn. Trees once again done their fresh, green apparel. The earth becomes green and pleasant and the spring breeze is filled with heavenly fragrance. Birds are singing sweet songs. Everywhere the air is filled with joy. Sadness turns to joy. No one can tolerate saying indoors, so people, young and old, men and women, take to the fields and meadows to enjoy the spring, this new gift from God. All with their loved ones are gathered in small groups sitting around throughout the green lawns and by

p: ١٧

.flowers gardens

It is a new atmosphere. Everyone has abandoned worries about anything. Every face is wearing a smile. In short, people are moved, from with, with new thoughts and aspirations. Some are lying down without caring about their neatly pressed garments, students taking advantage of the clean fresh air, and busy studying. Families have come here to hold a family reunion. The joy of this kind of gathering is so noticeable from every face. Smiles and play are the order of the day. When tired of sitting and visiting, they .strengthen their legs and take a short walk

In one such family, there was a father busy visiting with his child. They had put the problems of their daily lives out of their minds and were deeply involved in a heart-to-heart conversation, in a totally free atmosphere. The father had long been waiting for an opportunity to open up his heart to express his feelings openly to his child. But the pressures and difficulties of daily life would not allow him to do so. However, this was a perfect opportunity. So, he took advantage of it and he finally opened up. His child too, in return, did likewise in such a warm, sincere atmosphere for a heart-to-heart .conversation

Hospitality and Appreciation

The Father

My child! If a person invites you to dinner in his home and treats you with warmth and in a comfortable environment, undoubtedly you will thank him. And if one takes you out for a meal, again, you will thank him. If

p: ١٨

while on a trip, one accommodates you over night, you will never forget his kindness. If someone invites for a lunch or dinner at his house, you will always remember his favour. If one gives you a drink when you are thirsty, I do not think you would not offer him your .thanks

If one gives you a pen or a book for a gift, every time you use it, you will be thinking of him. If one helps you rest after you are tired, you will express your thanks. If one helps you with your studies, you will tell him thank you. If one gives you a helping hand, you will be obliged to him. If one lets you use his automobile, he will receive you thanks, as is the case when someone gives you a ride in his car or when one offers you his seat on a bus. And finally, if one is only kind to you by worlds and not by his deeds, there too, it is .unrealistic to say you will not say thanks

My child! How is it then that for all these relatively small favours you show your appreciation, but to all the love, attention, care and happiness and to all the material conveniences that you parents have provided for you, you are so indifferent and are ?taking them for granted

The Child

Oh, how great it is that you have awakened me. And how appropriately you brought this to my attention! I really have been neglectful as

p: ١٩

to all you love, compassion and hospitalities and have been taking them for granted. I have done so, just as one who pays no attention to the importance of the sum simply because it rises every day. Now I confess that I am greatly indebted to you and owe you all my existence. I take this opportunity to give all my thanks and appreciation to you and .my mother even though I shall never be able to compensate you enough

Mistakes and Apologies

The Father

My child! When you realize you have done somebody wrong, or have treated him in a rude manner or with harsh words, you would ask for forgiveness. If you suspect you have been disrespectful to someone or when bumping into him, you would say "excuse me, .please" in an apologetic tone

In short, you do your best to please others and keep their respect and be nice to them as soon as your realize you have offended them in the slightest way. But how is it that you would not say even one word of apology to your father and mother even though you are certain you have disobeyed, belittled and been rude to them? And won't you try to cherish ?those who reared and nourished you

The Child

I confess that I have been wrong. And now in the name of your child who is guilty of .disobedience from head to toe, I beg your forgiveness

The Most Sincere Caring

The Father

My child! Whoever does anything good for you or does you a favour, expects something

in return. But your parents, who through their most sincere services and caring as well as their material means, have done their best to raise you and guarantee you comfort while growing up, have no expectation whatsoever for anything in return or to be compensated .in any way. Rather, they have done so for you simply because they love you

My Child! Think and think hard. Try to see how your father and mother are trying hard. To provide you with whatever you want and need. Remember all their wishes directly or indirectly are aimed at your interest and welfare. And when you become what you wish to be, and when your dreams are fulfilled, they will be most happy for you. And they take it .as if that gave received the answer to their prayers

My child! Don't you ever believe there is anyone on earth who will love you, or will care for you or will stand by you in the time of grief or will come to your secure, more than your father and mother do. Your Parents want your happiness regardless of anything in return. .They just love you

The Child

The harder I took, the more I realise there is no one more worthy of respect than you, my loving parents. I know of no one kinder than you. My heart tells me your kindness toward me matches that of none. I believe it is quite natural you care for me. That is because of such caring, that you do

p: ٢١

your utmost in making me happy. I wonder how much I myself will be able to do for .myself

The Unmatchable Love

The Father

My child! It seems that you have forgotten everything. You think you were born that big! You are ignoring the different stages in your life. And how gradually you have grown through them! Think of your childhood, and the many exhausting troubles your parents .were through for your sake

Think of when you were in your mother's womb(۱) and she carried your weight and of how she had to suffer morning sickness and many other complications related to different stages of pregnancy until you were born. That was just the beginning. The beginning of a series of new inconveniences for her as well as for your father. Your mother would nurse you, quiet you when you were crying, she would wash you, change .you and keep your clothes clean

During the night, she had to stay up in order to feed you and to lullaby you to sleep. Many time, she would beg others to be quiet so you could go to sleep. When you were healthy, they would worry that you wouldn't get sick. And when you were ill, they would do their best to seek medical assistance until you recovered your health again. In either situation, .they would alter their life style to meet yours

When you became of age you needed, even if they would do that with pleasure and .satisfaction of being able to provide your food

p: ۲۲

۱- The Holy Qur'an describes this theme as follows: (Tr) “And We have commended unto man kindness towards parents. His mother bearth him with pain, and bringth him forth with pain, and bringeth him forth with pain, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strenth and reachth forty years. He saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto

me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those (who surrender (unto Thee)."-(۴۶-۱۵

And when you become a little older and were able to play with toys, they purchased for .you toys and games

My Child! As you grew older, they sent you to kindergarten, primary school, high school, college, and university. They paid for all your school needs to the best of their ability. They assigned a special room for your study. Around your examination time, they worry about your test results. And whenever you receive passing grades, it would make them the happiest parents under the sun. My child! When you are happy, they are happy and when you are sad, they are sad too. Whatever troubles your body and soul, or comforts it, .would bother or comfort theirs

My dear child! In the family setting, your father and mother would rather for you to be the one to have the best food, clothing, and accommodations. They would spare you from any unpreventable inconvenience. Even if they were not concerned about their own future, they certainly cared about yours. They worked hard to send you on a vacation so you would not get tired and bored. In the summer time, they would work in the hot climate but would send you to a cool place. My child! When you were at home, looking at you brought joy to their hearts. And when you were away on a trip, you were constantly on their minds. How could they forget about you? You are in their hearts. Whoever is in one's heart is on one's

p: ۲۳

.mind

My child! If you were a few minutes late in coming home from school, they would worry about you. The same way if you were late coming home after going to see a friend. Think again, and think hard. Do you have anyone else in this world who would be so much concerned about you? My beloved! You are the apple of you parent's eyes, the joy of their lives and the source of their pride. Without you, the home is such a dull place. When your parents are out, their thought are with you, and upon returning home, they step in the .house with anticipation of the joy of seeing you here

My child! After your educational goal is reached and you are ready to off to work, they will use all their night and means to help you find your desired kind of employment, so you would serve your society in the best possible capacity. And now that you are putting your education to work and starting to reap its intellectual and material fruits, your parents have nor the least expectation to share its benefit with you. Instead, they are happy for your good fortune. My child! When you are ready for marriage, your parents, with their blessings and happiness, will assist you in preparing for and make happen this joyous .event of your life

My child! By the time you enter the society and occupy you place in accordance with what you contribute to it, you have gone through

p: ۲۴

many life situations and in short, you have come a long way. My beloved child! Take a good look at your past. Review and analyze every event. See who had faithfully and sincerely stayed by you and helped you.

Were they any other than your father and your mother?

Yes? It was only they. It was only they who help you with your problems; got rid of obstacles from your path and help you fulfill your dreams and accomplish your goals. It was they who put up with all sorts of hardships and hazards! Words cannot express the degree and extent of all such inconveniences. Is there anyone who can do so? Only Allah knows all your father and mother had suffered for your sake!

The Child

I shall never forget all your endeavours that you, my father and mother, have done for my success, and in my upbringing. Also, I shall never be able to tell you how important you have been in my life. Or to mention the depth of your love for me. However, I look forward to finding an opportunity to express my appreciation both in words and in deeds, indeed.

A Gift of Allah

The Father

My child! Keep in mind that children are gifts of Allah. Do not belittle this fact. Holy Prophet (S.) once said:

الولد الصالح ريحانه من رياحين الجنه

"A righteous child is a flower from flowers of heaven." (1)

He also said:

من سعاده الرجل الولد الصالح

"Of the signs of prosperity, the righteous child is one." (2)

And Imam Zain al-Abidin (as) is quoted as

p: ۲۵

۱- The Book Wafi, Part ۱۲, pages ۱۹۶-۱۹۷.

۲- The Book Wafi, Part ۱۲, pages ۱۹۶-۱۹۷.

:saying

من سعاده الرجل ان يكون له ولد يستعين بهم

(One of the signs of a man's prosperity is having children from whom he gets helps.” (۱”

:Imam As-Sadiq (as)(۲) said

Once there was a man who said, he did not wish to have any children until he went to Mecca. There at Arafat, he came across a young man with tears in his eyes who was (praying to Allah for his father. Seeing that situation, persuaded me to have children. (۳

The Child

Yes, a child is a gift, and man has been assigned obligations for this gift as Imam As-Sadiq :(as) once said

البنون نعيم والبنات حسنات والله يسأل عن النعيم ويثيب على الحسنات

Sons are gift and daughters are righteous deeds. Allah holds one responsible for a gift” (but be rewards one for righteous deeds.” (۴

Therefore, the father are responsible for their children and they should be careful how .they treat and rear them

The Results of Good Behaviour

The Father

My child! Think and see how do you wish your children to treat you and what do you expect from them. Then you would know how your father and mother want you to treat .them, and you will understand that their expectations from you are fair and justified

My child! If you wish your children to treat you nicely, appreciate you, and fulfil their obligations to you; and in the hard times, share your sorrow; and in the good times, be the source of your pride, in short to treat you with good behaviour, then do likewise for your father and

.The Book Wafi, Part ۱۲, pages ۱۹۶-۱۹۷ -۱

The sixth Imam, Ja'far, known as As-Sadiq (as) (۸۳/۶۹۹-۱۴۸/۷۶۵). The son of the fifth - ۲ Imam, he lived in an increasingly favourable climate and was able to teach openly in Medina. Large numbers of scholars gathered around him to learn, including such famous Sunni figures as Abu Hanifah, the founder of the one of the four Sunni schools of law. Towards the end of Imam Ja'far's life severe restrictions were placed upon his activities, as a result of growing shi'ite unrest. More traditions are recorded from him than from all the other Imams together. He is so important for twelve-Imam Shi'ite law that it is named the "Ja'fari School" after him. He is buried in the Baqi, cemetery in Medina. Ja'far's fame for religious leaning was great, greater than that of his father or of any other Twelver Imam except for Ali b. Abi Talib (as) himself. Perhaps the earliest historical reference presenting Ja'far as one of the most respected and highly esteemed personalities of his epoch, and as having profound knowledge and learning, is Ya'qubi's statement that it was customary for scholars who related anything from him to say: "The Learned One informed us." Even the famous jurist of Medina, the Imam Malik b. anas, is reported to have said, when quoting Ja'far's traditions: "The Thiqa (truthful) Ja'far b. Muhammad himself told me that ..." Similar compliments for Ja'far are attributed to the Imam Abu Hanifa, who is also reported to have been his pupil. As-Sadiq's (as). Knowledge was great in religion and culture, he was fully informed in philosophy, he attained great piety in the world, and he abstained entirely from lusts. He lived in Medina long enough to greatly profit the sect that followed him, and to give his friends the advantage of the hidden .science

.The Book Wafi, Part ۱۲, pages ۱۹۶-۱۹۷ -۳

.The Book Wafi, part ۱۲, pages ۱۹۶-۱۹۷ -۴

:mother and set yourself as an example for them, Imam As-Sadiq (as) says

بروا آباء کم یبر کم ابناء کم

Treat your fathers with benevolence, so that your children will treat you with" (benevolence." (۱)

The Child

It is my ardent desire to have quite capable children to help me out, and to cherish me. Thus, as they have said, I will have to improve myself and to establish an equitable relationship between you and me so that according to the principle of equal returns be worthy of having favourite children. Right now, I pledge to treat you in no way but with .utmost benevolence

The Fruits of Hard Work

The Father

Whatever possessions your mother and father have, such as the house and all there is in it, real estate property and others, will someday by yours, since we shall pass away and .take nothing with us

Think hard! You may even end up making better use of them. Your parents have obtained them painstakingly and with hard work. But will take great satisfaction in putting them at .your disposal. They have even bought some items especially for you

The Child

I pray that you will live for many years in happiness and in health and fully enjoy the fruits of you hard work. I do not want anything but to be able to live and enjoy life under your .auspices and your protection

A Good Reputation and the Family Environment

The Father

My child! It is you who can earn a good reputation for yourself through sincere efforts and good deeds, thus making your parents proud. Or, through mischievous and dishonest acts

making them

p: ۲۷

Tohaf-al-Aqool, p.۳۵۹ -۱

ashamed of you. Now, is it is not better to conduct yourself in the former fashion? That way, you will not only make us happy, but also Allah will be happy with you. This in itself is .great blessing for you

The Child

Everyone, instinctively, wishes to earn a good reputation for himself and his parents. However, this is directly related to the type of environment at home provided by :everybody especially the elder family members. Imam As-Sadiq (as) says

مازوی الرفق عن اهل بیت الازوی عنهم الخیر

In every family if there exists no fellowship and adaptability, it becomes deprived of" (Allah's blessing and bounties." (۱

:Also Samuel Smiles, the famous author says

In any family where love and order is present, its members will have a daily life of" righteousness and good deeds, its head is wise and kind hearted. One can expect to see happy, healthy and useful children come out of it. They, in turn, will follow their parent's (ways and will provide happiness for themselves as well as people around them." (۲

Of course, at times one finds misleading factors outside the home causing the youth to go astray by surrendering to their sensual desires. That is the time when, if the parents don't come in and involve themselves to save their children, they will fall to ill repute and will be .destroyed forever

Harmony and Co-existence

The Father

Now that we are talking about the family environment, I should tell you: The green family tree will bear sweet fruits only when its roots i.e. parent are

p: ۲۸

.Usul Kafi, Volume ۱۱, p. ۱۱۹ -۱

.The Book of Ethics, Part I, p. ۴۱ -۲

compassionate and its branches i.e. children have understanding. This tree, in whatever .home happens to be, will bring about a warm and pleasant atmosphere of love

The sweet fruit of such a tree is comfort and happiness, because the kindness of parents and the understanding of children bring harmony and peace. That, in return, prevents creation of problems and misunderstandings. Thus, no dissatisfaction and hard feelings will appear among them, with such co-existence, everyone will discharge his own duties and will respect the right of others. The father fulfils the duties of fatherhood; the mother that of motherhood; and the children behave like children. Oh! How fortunate is a family .which comprises such members and how blessed is a house that has such inhabitants

The Child

Your conversation having such sweet words and appropriate metaphor is every fascinating for me and in respect of content too it is meaningful and perfectly correct. .There is no doubt about its wisdom

Revenge and Forgiveness

The Father

My child! When a person insults your mother or father or even treats them with disrespect, it is possible that because of natural instinct they may keep it in their heart and may look forward for a proper opportunity to take revenge from the person. However, no matter how you, my beloved child, mistreat them or how unpleasantly deals with them, they not only will not find a hatred against you but they also will not attempt to .get revenge from you

The Child

The purity of your hearts has impressed me so deeply. No matter how

bad my behaviour should cause a slightest heartbreak, you would soon forget about it .and would resume your cheerfulness

This is because of my good fortune that the Almighty Creator has created you so .compassionate to treat me with kindness and love and to never ignore me

Complaining and Hoping for Forgiveness

The Father

My child! Following our discussions in the past, I do not believe you would ever mistreat, hurt or disobey us in any manner, shape or form. Nor would you turn away from us in disgust. Whatever we tell you does not come from mere carnal desires, but it is inspired by our love to you and is in your interest. So, listen to us and do as we suggest so you will .find success and happiness

The Child

When I was a child, I was ignorant. Now that I am a young man, I am suffering from pride. These two elements have prevented me from fulfilling my obligations towards you and from pleasing you. If my immature behaviour has caused you any hardship, or if I have ignored you, I sincerely apologize. And I hope that you will forgive me, as the great people do forgive. If parents do not forgive their children, then who would? And if they do ?not excuse them, who would

Sufferings and Hopes

The Father

My child! Your father and mother have suffered a lot, gone through many ups and downs and thicks and thins, joys and sorrows in raising you and bringing you up to this stage, Look now! If you prove to be

p: ۳۰

.a bad person, you have spoiled all their sufferings and hopes

The Child

Whenever, in appearance, I disagree with you, in reality internally, I feel ashamed and sorrowful. The more I disobey you, the sorrier I become. I pledge that from now on, I .would be beneficial to you. If not that, at least I would not cause you any harm

The Religious Beliefs vs. Superstitions

The Father

My child! Now that you have become mature, wise and of age, instead of honouring and respecting you parents, you are calling them ignorant, old fashioned and superstitious! What you call superstition, they consider religious knowledge and tradition. And they are deeply committed to observing them. Don't you think they could be right? And couldn't what you refer to as superstition be a set of truths that can be understood only after ?comprehension and attention

My beloved! Speak with your conscience for a moment. Think about the things you label nonsense. See if you are not mistaken. Think hard and apply your wisdom for analyzing your understanding regarding religious facts. If you feel helpless, you may seek assistance from the religious scholar. See what can you come out with? Do you find them to be superstitious? Or are they a strong moral code based on logic, science, and ?discoveries

I bear witness in front of my conscience that if you follow this method, and if you sincerely look into the roots and the branches of religion, you will then believe in them in a scientific and logical manner. And therefore while your parents

p: ۳۱

were committed to their faith on the basis of following (Taqlid) (۱) of the others, you will become Muslim in your own capacity on the basis of enlightenment achieved by you, after .a through knowledge of the religion

The Child

The illogical statements and irrational behaviour of some people in the name of religion make us turn away from it. The superstitions which appear as religious facts as well as hard to believe imaginary rituals caused us to flatly reject religion. Otherwise, most of us young people do believe in the Islamic teachings and we look at the Holy Qur'an with extreme respect. Further, we have no difficulty in accepting the factual aspects of the .religion

Of course, we still need guidance in understanding of what we consider ambiguous and unclear. We also need someone to touch our hearts with simple but interesting explanations about our religious obligations and to convince us of the necessity of .following them

The Right Way

The Father

The illogical words, the inappropriate deeds of some people, and the superstitions which have entered into religion, have no relationship to Islam, and they ought not to be considered a part of it. One should not accept them. Instead, one must fight against them. Rejecting such things, is by no means for disbelief in the true religion. You must only stick .with the truths of the religion and get rid of all the fallacies

The Child

Although I do not have the wisdom to tell you what to do, but allow me to say: when you find any

p: ۳۲

۱- A Muslim must accept the fundamental principles of Islam (Usulud-din) with reason and faith and must no follow anyone in this respect without proof and conviction. On the divine

practical laws of Islam (ah-kamud-din) one must be either a mujtahid (authority) based on reasoning. Or, one must be confident enough in one's ability to cautiously judge between rulings of different mujtahids (for example: If one mujtahid forbids an act and others do not, one must refrain from committing that act, or if one mujtahid makes an act obligatory and others only recommend it, one must perform that act). If one is not a mujtahid and does not have such confidence in himself, then one must follow a (taqlid) of .[a particular mujtahid and act according to his rulings.[Tr

fault with me, please try to explain it to me in a manner that I have the capacity to understand. If I ask you a question about the reasons why some act of worship is done in the way it is, or if I question the philosophy behind some others, do not get upset with me, .and do not call me a disbelieving Kafir

In School, I have studied mathematics and natural sciences and have become mostly familiar with physical reasoning. But some religious matters seem unacceptable and complex to my mind. I have to ask about such matters. If you explain the answers to me in any easy to understand language and in a nice and logical manner, I will be convinced and will accept them. It would make me happy to feel that I have been able to find the solutions. And probably, this will help me solve other problems too. Therefore, you should be pleased with this line of my questioning, since I am doing this only to search for and to .find the truth

The Role of the Religion

The Father

Our questioning bout religious matters is a highly recommended and acceptable deed. In order to have a stronger faith, one should accept religious matters only after conducting a thorough conscientious research. These questions not only will not upset your father and mother, but rather, will make them hopeful of a happy future for you. That is because :religion is the means of improving peoples conduct. The Prophet (S.) says

انی بعثت لا تمم

p: ۳۳

مکارم الاخلاق

I was assigned (to Prohethood) so that human being may achieve perfection in good" (conduct." (۱

.Anyone who approaches religion has a better conduct

This better conduct in itself, is the source of happiness. Therefore, the parents are dutiful to accept such a child with open arms and to offer him religious guidance following logic of :the Holy Qur'an as it says

ادْعُ إِلَىٰ سَبِيلِ رَبِّکَ بِالْحِکْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching: and argue with" (them in ways that are best and most gracious." (The Holy Qur'an ۱۶: ۱۲۵

Therefore parents are obliged to provide easy answers for the different religious .questions raised by their children

The Child

It is very pleasing to see you agree with me on this particular subject. I should thank you for that and I am hopeful that with your help and guidance, I will be able to acquire new .knowledge about religion

All about Religion

The Father

point

My child! Now that you have assured me to accept the truth of your willingness and are committed to the true religion, in order to strengthen your faith and to enable you to do the same for others; I am going to offer you some explanations about the need for religion, the faith, Islam and some examples of its exalted commandments and the spiritual and intellectual greatness of its leaders. My child! Now that you have assured me to accept the truth of your willingness and are committed to the true religion, in order to strengthen

p: ۳۴

۱- Mohjatul Baiza, vol. ۷.p. ۸۹.

your faith and to enable you to do the same for others; I am going to offer you some explanations about the need for religion, the faith, Islam and some examples of its exalted commandments and the spiritual and intellectual greatness of its leaders.

The Need for Religion .۱

My child! Religion is needed for everyone. Man must have religion to enable him to have an enjoyable life. Members of society by gathering together meet their material needs and their industrial development but will not be satisfied with only what is rightfully their own.

And if and When some of them could, they would invade other's rights in favour of their own comfort, even if it would be at the cost of other's comfort and well-being. Wisdom allows seeking that degree of comfort, which does not conflict with other's rightful interests. But beyond these limits, it would end up in deprivation of someone's genuine rights. That of course, is not allowed, since it will result in a guilty conscience.

Therefore, a set of laws is needed to stop the invasion to the rights of others and rather to protect people's rights. Such laws must be general, i.e. to work day and night, at home and on a journey, inside and outside the house, when alone or in the company of others, in the city or in the country, and in short, in all given times, places, and occasions. It must be enforceable against everybody, and people must have respect for it as well as be fearful of

p: ۳۵

.breaking it

A man made law, although general, may not have all these characteristics. That is to say that it may allow a person to break it at times. An example to when none is watching, one may feel free to break the law because his unlawful act shall never be discovered. He .may do so simply because he is not afraid of any consequences

However, the Divine Law which is made available to man through Allah's prophets, creates a faith in him that tells him no matter where you are, who you are or whatever the occasion may be, Allah will punish you for any sin you may commit. As Allah is .everywhere, no sin will go unnoticed by Him

Therefore, the Divine Law is for the protection of society and the rights of its members. It is effective in preventing corruption. This Divine Law is nothing but religion and its articles as contained in the Holy Qur'an which was revealed to the Holy Prophet (S.) through Divine Revelation brought by the Angel Gabriel.Therefore, the Divine Law is for the protection of society and the rights of its members. It is effective in preventing corruption. This Divine Law is nothing but religion and its articles as contained in the Holy Qur'an which was revealed to the Holy Prophet (S.) through Divine Revelation brought by the .Angel Gabriel

The Faith .۲

My child! As in the present age, the industrial and intellectual revolutions progress and the mass communications are rapidly made available, the disease “Anxiety” is

p: ۳۶

progressively on the rise. The cure for this disease is Iman (faith). Iman, apart from the being a social order has numerous independent benefits. Because a man with faith enjoys a feeling of peace within himself, he never feels lonesome or at a loss. Rather, he believes that somehow by the divine grace he shall be rid of his problems. A faithful person will .never become fade up with life, bored or commit a suicide

The famous Dale Carnegie, after describing his father's difficulties, debts, failures, :worries and anxieties in his life, continues

One day my father sopped his horse on a bridge over a big river and looked in the river" for a long time. He was worried about his problems and was debating whether or not he should jump into the river. Of course he did not. Years later, my father told me the only thing that prevented him from jumping into the river was my mother's strong faith. She ".would say: "If we love God and do what he wants us to do, everything will okay

My mother was right. Everything did work out okay. My father enjoyed another forty two" .years of life. He died in ۱۹۴۱ at the age of eighty nine

Throughout those difficult years, my mother would never worry. Through prayers, she would take the problems to God Almighty. Every night at bedtime, she could read a chapter on faith from the Bible. We would kneel in prayer in the small country home and would beg God

p: ۳۷

(for his love and mercy." (۱

:Dale Carnegie again writes

As the electricity, water and good food are useful and important in my life, so is faith." Electricity, water and food help me to provide a better and more comfortable life, but the advantages of religion relatively far exceed than all these material things. Religion gives me faith, hope and courage. It takes fear and anxiety away from me; determines a .course and an aim for my life

Religion, to a large extent, completes my happiness and gives me wellbeing. It helps me find a quiet oasis during the stormy times of my life. Today, the most modern science (psychology) teaches what the divine prophets have taught in the past. Why? Because the psychiatrists have found out that prayer, meditation and having a strong religion, worry, (anxiety and fear." (۲

:One of the pioneers in science says

(One who really believes in religion shall never have psychological disorders." (۳"

Today, even the psychiatrists are preaching religion. They do not preach religion for the" sake of saving us from the fires of Hell on the world to come. Rather, from the hell of ulcer (disease, Angina Pectoris, nervousness and insanity." (۴

:Dale Carnegie writes about the meeting he had with Henry Ford

When I asked him if he had ever worried, he said no. He then said: "I believe that God" takes care of everything. Besides, he needs no recommendation or guidance from me. .Because God is in charge of things, he will do everything in the best way

p: ۳۸

.How to Live pp.۱۷۸-۱۸۱ -۱

How to Live pp. ۱۸۱-۱۹۲ -۲

.How to Live pp. ۱۷۹-۱۸۵ -۳

How to Live pp. ۱۷۸-۱۸۵ -۴

(So there is no reason to worry." (۱

If the late Mahatma Gandhi, who after Mahatma Buddha was the greatest leader in India, had not received help and inspiration from powerful prayers, he would definitely be destroyed. How do I knows this? Well, from what he himself has said:

"If it were not for the prayers, I would have long become insane." (۲)

Professor William James of Harvard University says:

"The most effective medicine for anxiety is a religious belief." (۳)

In another place, he says:

"Faith is one of the forces that man lives by and its total absence means the downfall of humanity." (۴)

Still, in another place he says:

"The roaring waves on the surface of the oceans never disturb the peacefulness of their depth, and to those who are dealing with more significant sublime realities and who are more stable, the life's hourly ups and downs are rather insignificant. Therefore, a truly religious person is free from any sort of anxiety. He is calmly prepared to do any job that life may bring to him." (۵)

Immanuel Kant, the famous German Philosopher says:

"Have faith in God, as we need such a belief." (۶)

Dr. Carl Jung, the most famous psychiatrist in one of his books, writes:

"During the past thirty years, I have treated hundreds of people from the civilized world. Among those older than thirty five years of age, I did not find even one whose problem was not eventually related to a religious belief in life. I can say with certainly that each to them

How to Live pp. ۱۷۹-۱۸۵ -۱

How to Live pp. ۱۷۹-۱۸۵ -۲

How to Live pp. ۱۷۹-۱۸۵ -۳

How to Live pp. ۱۷۹-۱۸۵ -۴

How to Live pp. ۱۸۴-۱۸۸ -۵

.How to Life pp. ۱۸۴-۱۸۸ -۶

were ill because they lost what the major world religions have given to their followers. (And those who had not gotten back their religious belief, did not really get cured." (۱)

Dr. Alexis Carrel, the author of the book, Man – the Unknown (۱۹۳۵), and Noble prize Winner (the greatest academic honour) in an article writes:

"Prayer and meditation like the gravity is the greatest force which has an actual eternal existence. In my medical profession, I have seen people who got rid of their melancholy through the force of prayer after all other treatments had failed. Prayer, like Radium, has a brilliant source of energy created by itself. Through prayer, man tries to increase his limited energy by resorting to the unlimited source of all forces.

When we pray, we connect ourselves with the endless motivational energy that connects the whole universe. We pray that some of the energy may be appropriated to our needs. According to this demand, our shortcomings will be eliminated. Then we will get up with a better feeling and with more energy. When we address God with warmth and excitement in our prayers, both our bodies and souls will change for the better. It is impossible for a man for a woman to engage in one moment of prayer without getting something positive out of it." (۲)

۳. The Complete Religion

My child! For the right way of life, we should choose a religion that meets with intellect and logic; a kind of religion by which we can achieve confidence; a

p: ۴۰

۱- How to Life pp. ۱۸۴-۱۸۸.

۲- How to live ۸th Edition p. ۱۸۶

kind of religion that gives our hearts peace and enlightenment; a kind of religion that prevents wrongdoings; a kind of religion that makes us conduct an ethical way of life; a kind of religion with clear proofs; a kind of religion with no vague or incomprehensible points a kind of religion that guides an supports man step-by step through life; a kind of religion that we can rely on during our difficulties and to be able to resort to it in hard times; and finally, a kind of region whose commandments and directions are fresh and lively at every epoch and that does not become obsolete by the scientific and industrial .progress, but instead their hidden secrets become unveiled

Testimonies of Non-Muslims about Islam .۴

My child! Now we have to see which religion had all the above characteristics. A study of different religious faiths indicate that Islam (۱) is such a religion, because it is a collection of laws that ensure the prosperity of its followers. The Islamic religion commands to perform good deeds and to avoid bad ones. The Islamic religion calls for gentleness, fortitude, patience, steadfastness, resistance, struggle and sacrifice in the way of a holy cause, fairness, mercifulness, generosity, chastity, modesty, justice, honesty, truthfulness, equality, brotherhood, know-now and performance, glory, endeavour, earning a living, an cleanliness. And it warns against inactivity, laziness, idleness, begging, .treason, telling lies, arrogance, selfishness, injustices and violating the rights others

:Count Henry Decasterie, the French scientist, in the book Islam and Thoughts, writes

Islam had occupied an extensive area of"

p: ۴۱

Here it will be appropriate to refer to definitions of Islam as defined by Imam Ali (as) as -۱ follows: "Praise be Allah who revealed Divine Laws through Islam. For its followers He made its code easy to understand and gave its principles a position so exalted and so noble that their eminence overcomes all contentions and objection. He destined Islam to be a harbinger of eternal peace and haven of unfailing security for those who enter its fold. Its doctrines provide logical and well founded arguments for those who what to defend truth and justice. Its precepts contain the best precaution for piety and virtue." "It is a heavenly beacon unto seekers for light, and a great source of enlightenment for

intellectual persons. Who pay due attention to it will find great wisdom in its teachings, and its careful examination will prove it to be a very bright manifestation of the goodness of virtue. Islam furnishes most educative patterns and instances to those who want to discern between right and wrong and who are willing to accept its timely admonitions of the consequences of evil and falsehood, It brings salvation to tis testifiers, great moral strength to its believers, perpetual peace and comfort to its faithful followers, and considerable power of resistance against sin and vice to those patiently beat suffering in life." - Nahjul-Balagha Sermon No.۱۰۹ "You must be thankful to Allah that He made you a Muslim and selected you to represent and propagate Islam. As its name indicates it is a religion which brings peace and salvation to mankind. He has bestowed universality of truth through its simple, distinct and intelligible code as well as, through the deeper and far reaching significance and inferences hidden in its orders and interdictions. The wonders that Islam can achieve in improving human mind and miracles it can work to raise the standard of human life, will never come to an end. Islam holds secrets of real peace and prosperity which you will never acquire but through its help; it can direct you to ways of improving your knowledge (about material as well as spiritual world), and you can never attain this but through its guidance. The Merciful God had ordered you to faithfully accept its principles and to sincerely and diligently obey its commands and interdictions. It brings salvation to those who follow it, and worldly protection to those who enter its folds." - Nahjul-Balagha Sermon No.۱۵۶ "Have you fully realized what Islam is? It is a religion founded on truth. It is such a fountain-head of learning that from it flow out several streams of wisdom and knowledge. It is such a lamp that from it several lamps will be lighted. It is a tall beacon lighting the path to Allah. It is a set of principles and beliefs which will satisfy every seeker of truth and reality. Know you all that Allah has made Islam the most sublime path towards His supreme pleasure and the highest standard of His worship and obedience. He has favoured it with noble precepts, exalted principles, undoubtable arguments, unchallengeable supremacy and undeniable wisdom. It is up to you to maintain the eminence and dignity granted to it by the Lord, to follow it sincerely, to do justice to its articles of faith and belief, to implicitly obey its tenets and orders, and to give the proper place in your lives." - Nahjul-Balagha Sermon No. ۲۰۳

the world because of its grand and simple instructions. It was the sound and firm Islamic Laws that persuaded and uncivilized, fantical idol worshippers to accept the faith of Islam and to fly its flag not only on the roof tops of their houses but also throughout their (country as well as major countries of the world." (۱

:Lothron Stodard, the famous American scientist and historian says

For the greatness of Islam it is enough to say that despite all obstacles, it still manifests" its truths and excellence in the world. It does so, because Islam is a simple and prudent (religion." (۲

:Wells, the famous English historian in the book General History writes

Islam is a social order, and a civil law for the humanity. It appeared in the Dark Ages and" has struggled against any kind of tyranny, treason, crime, and injustice with its holy (instructions." (۳

Dr. Gustave Le Bon, the French historian, in the book, The Islamic culture and the Arabs, :writes

The simplicity and clarity of the principles of Islamic beliefs and its beneficent way of" dealing with masses, which is minted on the coin of the Islamic faith, is the reason for its (conquering of the globe." (۴

:Sir William, an Englishman in a book about Islam, writes

Islam like a fast horse has taken big steps in the path of human progress and civilization." It has rapidly come a long and difficult way and has entered the land of truth. Its noble commandments teach lessons in morality, sociability and conduct in

p: ۴۲

Hygiene in Islam -۱

Hygiene in Islam -۲

Hygiene in Islam -۳

Hygiene in Islam -۴

(a beautiful way." (۱

:Prince Boorguise in the book New Italy, writes

The greatness of Islam is apparent from the fact that the Islamic civilization began with" the start of Islam and the appointment of its prophet (S.) whereas the European (civilization became apparent six hundred years after Christ and Christianity." (۲

:The English Lady Evelyn Cobbold, in the book "Towards God", writes

Islam in all senses is a great and flawless social law; because its principles are on the" (fundamental of civilization, progress, intellect and reason, it shall never die." (۳

:Conte de Gobineau in the book, Three Years in Asia, says

(Islam has brought a chaste, immaculate and flawless religion for humanity." (۴"

:Emile Dermenghem, author of the book "The Life of Mahomet", writes

Islam, like a loud call, moved the hearts and it's awakened the East and the West from" impiety and ignorance. It had such an impact on hearts that throughout ages, the human (history does not remember such a spiritual revolution and a social movement" (۵

:John Bernard Shaw, the famous writer in his book Getting Married, writes

I have always looked at Mohammed's religion with extreme respect because it has" wonderful energy and freshness. In my opinion, it is the only religion that can adjust itself (to different stages of a free life. Its instructions are compatible with time." (۶

Islam and Productivity .۵

My child! Islam has form and valuable instructions on productivity. I will tell you of one such instruction so you would become aware of how its leaders have advised people to strengthen their financial mean

p: ۴۳

Hygiene in Islam -۱

.and to increase their wealth through productive activities

:Imam As-Sadiq (a.s) says

الکیمیاء الاکبر الزراعه

(Agricultural is the greatest Alchemy" (۱"

Everyone is in search of "Alchemy", hoping it will make their dreams in getting all they want in life come true. Here, our sixth Imam is saying that the best Alchemy is Agriculture. .Whoever wants to meet all his needs must pursue them in this way

Take a good look and see how beautifully he is expressing a noble idea in such a simple phrase. What a rich and meaningful statement. One cannot but to admire its clarity. I believe on order to better introduce Islam, Its leaders and its wealth of knowledge, this sort of maxims should be written in large letters and in a calligraphic manner and be placed in all agricultural colleges and learning centers.phrase. What a rich and meaningful statement. One cannot but to admire its clarity. I believe on order to better introduce Islam, Its leaders and its wealth of knowledge, this sort of maxims should be written in large letters and in a calligraphic manner and be placed in all agricultural colleges and .learning centers

The Hidden Treasures in the East .۶

My child! Our religious leaders through interpretation of the Holy Qur'an, as a duty, have explained to us all the good and the evil. Their instructions are concerned with our individual as well as social welfare and happiness in both this world and the world to come. Their word, without any shortcoming, is a complete guide for a happy, free from anxiety, and

p: ۴۴

Foru'e Kafi Fifth Ed. p, ۲۶۱ -۱

.a prosperous individual and social life

But unfortunately, we have not pondered into them deeply enough. In many literary sources of the East and the West, I have come across the fact, that more than a thousand years ago, our Holy Book and religious leaders have been the pioneers in revealing valuable sublime realities about life. They have excelled in doing so, at a time when there .were no scientific or intellectual thoughts available

Think about it and see the guidelines and instructions our religious leaders have given us on morality, hygiene, psychological, scientific, social and political issues. And see how recently we have been getting similar instructions as new and modern Ideas from the Western countries! At this time I would like to present you some guidelines and laws of others and in order to prove their truth would quote some Islamic religious :commandments what I call, the hidden treasures (of knowledge) in the East as follows

In the advanced countries, now they have found out that you cannot put a man's body .۱ and soul through too much work. And that the maximum length of work as well as minimum length of rest period should be eight hours. This idea is now a universal law, whereas this same thing was said by Imam 'Ali (as) more than thirteen hundred years :ago. In the Nahjul-Balagha, his unique book of wisdom, he says

للمؤمن ثلاث ساعات: فساعه يناجى فيها ربه، وساعه يرم معاشه، وساعه يخلى بين نفسه وبين لذتها فيما يحل ويجمل

A believer divides"

p: ۴۵

his day into three parts. He spends one for worshipping Allah, another for making a living, (and another for resting and for legitimate pleasurable activities." (۱

Of course, by worshipping Allah, we do not mean that one should spend all his time only in prayers, rather to become engaged in activities which pleases Him, such as serving .people and charity of public interest

:The Holy Prophet (S) said

ان اعظم الناس منزله عندالله يوم القيامه امشا هم فى ارضه بالنصيحه لخلقه

One who endeavours the most in goodwill toward people on earth, shall have the highest" (rank with Allah in the day of Judgement." (۲

سئل رسول الله (صلى الله عليه وآله وسلم) من احب الناس الى الله تعالى؟ قال انفع الناس للناس

The Prophet of Allah once was asked who the most beloved person in the eyes of Allah is." (He replied: "The one who benefits people most." (۳

:The Prophet (S) of Islam also said

من اصبح لا يهتم بامور المسلمين فليس بمسلم

He who spends a say without making any efforts in the affairs of Muslims, is not a Muslim" (himself." (۴

:The Holy Prophet (S) also said

انسک الناس نسکا انصحهم جيبا واسلمهم قلبا لجميع المسلمين

The best worshipper of all is the one who is the most truthful and the most benevolent to" (and the most found of the Muslims." (۵

Thus, if a person in addition to the prescribed obligations such as the daily prayers, engages himself in such actions as assisting, encouraging others by soft words, visiting the sick and ridding someone of his problems, he

p: ۴۶

۱- Nahjul-Balagha, p. ۵۴۵

۲- Wafi, Third part, p.۹۹

۳- Usul Kafi, Second Volume, pp.۱۶۳-۱۶۴

۴- Usul Kafi, Second Volume, pp. ۱۶۳-۱۶۴

۵- Usul Kafi, Second Volume pp. ۱۶۳ -۱۶۴.

has done acts of worship. If every Muslim follows these instructions, by spending several hours a day in the affairs of public interest would not then the Islamic countries be the ?best countries and the Muslims people be the most tranquil people of the world

:II. Dale Carnegie under the heading of “Don't hurt of ungratefulness” writes

The owner of a national corporation gave ten thousand dollars as a Christmas bonus to” thirty four employees. None of them thanked him for it. And he was complaining about it.” ((۱

:Imam ‘Ali (a.s) discussing this same topic said

لا یزهد نک فی المعروف من لا یشکره لک

Do not get discouraged when you do someone a favour but he does not appreciate you” (for it.” (۲

:III. Homer Croy has entitled one of his articles

(After any hardship there is a relief.” (۳”

:First of all, the Holy Quran under this subject matter says

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

(Even with difficulty, there will be relief.” (The Holy Qur'an ۹۴:۵”

:Secondly, still in this matter Imam ‘Ali (as) says

عند تناهی الشده تکون الفرجه وعند تضایق حلق البلاء یکون الرّخاء

When hardship comes to an end, relief comes about, and when the rings of difficulty” (become too tight, there comes comfort.” (۴

IV. Dale Carnegie on page ۹۵ of the book How to Live, under the topic of “Take with calm :has no cure” concludes

“.Get along and cooperate with what is incurable”

:He also quotes Arthur Schopenhauer as saying

Submitting to the incurable events is the most important provision for a journey through"
".life

Now, let us examine

p: ۴۷

How to Live p. ۱۳۸ -۱

Nahjul-Balagha -۲

How to Live. p.۲۷۱ -۳

Nahjul Balagha. p. ۵۳۶ -۴

the sayings of our own religious leaders, which are full of wisdom and are based upon .faith on Allah, regarding the topics earlier discussed

:Imam As-Sadiq (as) says

لم یکن رسول الله صلی الله علیه وآله وسلم یقول لشیء قد مضی لو کان غیره

About the events, the Holy Prophet (S.) never would say I wish they would have" (happened in a different manner." (۱

:He also asks

بای شئی یعلم المؤمن بانه مؤمن؟

?How could one know that he is a believer"

:He replies

بالتسلیم لله والرضا فیما وردعلیه من سرور او بسخط

Through submission to Allah, and being satisfied with whatever joy or anxiety that" (comes his way." (۲

:V. Dale Carnegie in the book How to live on page ۱۳۰, concludes

".Never attempt to take revenge because you will hurt yourself more than others"

With paying a little attention, you will find this same conclusion in what our own religious .leaders have said

:On this subject, the Holy Prophet (S.) says

الا ادلکم علی خیر اخلاق الدنیا والآخره؟ تصل من قطعک و تعطی من حرمک وتعفو عمن ظلمک

Shall I advise you of the best disposition in this world and the world to come? To the one " who rejects you, attach yourself. To the one who deprives you, give. And to the one who (treats you with injustices, offer forgiveness." (۳

:Also Imam 'Ali (as) has spoken eloquently about this matter as follows

قدرت علی عدوک فاجعل العفو عنه شکر اللقدره علیه

In being thankful for coming out victorious forgive your enemy after you have defeated" him." (۴)

My dear child! These were just a few

p: ۴۸

۱- Usul Kafi, Second Volume p. ۶۳.

۲- Usul Kafi, Second volumes p. ۶۳

۳- Usul Kafi, Second volume, p.۱۰۷

۴- Nahjul Balagha, p.۴۷۰.

samples of the many brilliant topics on our faith and religious beliefs that explained to you. I hope you have found them interesting. You can take it from here to see that every single Islamic commandment is just as acceptable s these, as one can find no faults with them. Religion is an important topic and the discussions about it are extensive. There have been numerous books written on it. But for the sake of brevity, and in order to make you tired, I will stop at this point. I will never wish to impose upon you my opinion or to .force you into accepting a certain belief without any logical reasoning

As much as I thought it might be advisable, very briefly, I offered my guidance. That, I feel is enough for you. The rest, I shall leave up to you. Allah has granted man intellectual power by which he may distinguish the Good from the evil, and accordingly may select the best course for himself. I whole heartedly accept and faithfully believe in the matters I have just discussed with you. You can think them over and if your intellects permits you may accept and believe in them, as well as other Islamic instructions and obligations .regarding prayers, social, and ethical issues

The Child

Your explanations about religion have enlightened me and have created an optimism in me. Now I am looking at religion with respect. What I have learned from you, has made one realize that what I thought to be

p: ۴۹

ambiguities in religion in fact are not. Rather, I had not understood them correctly. Through asking questions and research, we must eliminate any such uncertainties. At last, I understand that Islam can be a worldwide religion. It can manage the affairs of people. And it can establish discipline and universal peace. And finally it can provide .eternal happiness for mankind

The Natural and Intellectual Rights

The Father

My child! My purpose of speaking about the religious issues was for you to become familiar with a sample of the beliefs of you father and mother, and to become certain that it is not without reasons that they are fond of religion. Even, if these discussions did not convince you, and if you still are of your old opinion about them, and should think your parents are old fashioned and superstitious, this rights, to be rude to them or to treat them disrespectfully. As the rights of your parents are natural and intellectual and in any case they are inviolable

Have you not ever heard of a Christian youth by the name of Zakariya who became :Muslim and who went to Medina to Imam As-Sadiq (as) and said to him

I was a Christian, now I have become Muslim. My father, mother and entire family are" ?"Christians also my mother is blind. Do you see it advisable for me to stay with them

:The Imam (as) said

(Certainly, be good to your mother and pay attention to her." (١"

The youth, upon the return to his home town of Kufa, started to render

p: ۵٠

Usual Kafi, New edition, ٢nd Volume, p. ١۶ -١

his services to his mother. And more than ever before, he treated her with kindness. So much so that it surprised his mother. She inquired about the reason of his extreme kindness after becoming Muslim. He told her of the Imam's advice. She was impressed .and consequently, she too accepted Islam

The Child

Of course the matter of religious beliefs has nothing to do with the rights of parents. They .exist whether the child is in agreement with parent's principles and beliefs or not

The Rights of Fathers and Mothers

The Father

My child! Even if the Holy Qur'an and the religious leaders had not advised you on how to treat your father and mother, your intelligence would command you to honour them. And as far as human nature is concerned, treating them with due respect is a must. There are .many verse in the Holy Qur'an, as well as many statements concerning the topic

:The Almighty, in the Holy Qur'an says

وَقَضَىٰ رَبُّکَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَکَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا. وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَهِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِی صَغِيرًا

And your Lord has decreed that you shall not worship except Him and honour your" parents. For as long as they live, one of them or both of them, you shall not speak harshly to them or mistreat them; you shall speak to them amicably. And lower for them the wings of humility and kindness and say: My Lord, have mercy on them

p: ۵۱

(for they brought me up from infancy." (The Holy Qur'an ۱۷: ۲۳-۲۴

:The Almighty Allah in another place in the Holy Qur'an says

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِی عَامَيْنِ أَنِ اشْكُرْ لِی وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

We enjoined the human being to honour his parents; his mother bore him as he got" heavier and heavier and cared for him for two years until weaning. You shall be (appreciative to Me and to your parents. To me is (thy final) goal." (The Holy Qur'an ۳۱:۱۴

The Holy Prophet (S.) in answer to a person who had asked what right has father to his :child, said

لا يسميه باسمه ولا يمشی بين يديه ولا يجلس قبله ولا يستسب له.

The child should not call him by his name. Neither should he walk in front of him: nor be" seated before he is seated and he should use no evil words, to anyone, except after one (has used evil words against his father." (۱

A foster sister of Prophet once went to his visit. The Holy Prophet (S) treated her with utmost love and respect. After she had left, her brother went to his visit. But he did not receive as much attention from him. People present at both meetings, asked the reason. :The Holy Prophet (S) explained

The reason is that she had treated parents with more respect and kindness than he had."" ((۲

:Our Fourth Imam, Imam Sajjad (as) says

وحق امک ان تعلم انها حملتک حيث لا يحتمل احد احداً واعطتک من ثمره قلبها ما

p: ۵۲

Usul al-Kafi, New Edition, vol.II pp. ۱۵۹-۱۶۱ -۱

Usul al-Kafi, New Edition, vol II.۱۵۹-۱۶۱ -۲

لا ـ يعطى احـد احـداً ووقتـك بجميع جوارحهـا ولم تبال ان تجوع وتطعمك وتعطش وتسـقيك وتعرى وتكسوك وتضـحى وتظلك وتهجر النوم الجلـك ووقتـك الحر والبرد لتكون لهـا فانـك لا ـ تطيق شـكرها الابعون الله وتوفيقه واما حق ابيك فان تعلم انه اصـلك فانـك لولاه لم تكن فمهمارايت من نفسك ما يعجبك فاعلم ان اباك اصل النعمه عليك فيه فاحمـدالله واشـكره على قـدر ذلك ولا قوه الا بالله.

You are indebted to your mother for she carried you in a manner that no one else did." She fed you the essence of her life whereas no other person did. She fed no other person .such food

She used her entire being for the purpose of protecting you. Whereas, she would not care about herself being hungry or thirsty, she fed you and quenched your thirst. She dressed you well when she had no cover for herself. If she were in the sun, she would put you in .the shade

She deprived herself of a peaceful sleep for you sake. She protected you from heat and cold. She did all these so you would stay alive for her. Oh human, without Allah's help. You shall never be able to thank her enough! And you are indebted to your father for that he is your roots. If he were not, you would be not give him credit for all good fortunes you may have, because he is the one, who is the basis for them. Be grateful and appreciative to him. And there is no power except by

p: ٥٣

(Allah." (۱

:Imam Ar-Ridha' (۲) (as) quotes the Holy Qur'an where Allah say

ان اشکر لی ولوالدیک.

(Oh human give thanks unto me and unto your father and mother." (۳"

.Therefore, he who does not appreciate his parents, he does not appreciate Allah

:Again Imam Ar-Ridha' (as) says

من لم یشکر المنعم من المخلوقین لم یشکر الله عزوجل.

He who does not express his appreciation for a gift, given to him by someone, has not" (indeed thanked Allah." (۴

The Child

Of course, the wisdom advises one to honour one's father and mother. And Holy Qur'an .as well as our religious leaders confirm such as advice

The Child's Rights

The Father

My child! In order not to judge in a one sided manner, I should tell you that as any child is obligated to his parents, they in return are obligated to him too. In reply to a man who had :asked about his obligations to his child, the Holy Prophet (S) said

تحسن اسمه وادبه وضعه موضعاً حسناً.

It is for you to give him a good name and to raise him in a good manner and to teach him" (an appropriate trade" (۵

:The Holy Prophet (S) has other points in this respect such as

علموا اولادکم السباحه والرمایه.

(Teach your children swimming and archery." (۶"

يلزم الوالدين من العقوق لولدهما ما يلزم الولدلهما من عقوقهما.

Parents are equally obliged to discharge their responsibilities towards their children and" are accountable in case of failure. Similarly children are responsible to discharge their (obligation towards parents" (٧

رحم الله من اعان ولده على بره قال قلت كيف يعينه على بره قال يقبل

p: ۵۴

Wafi, ٣rd part, ٠.١٢٧ -١

The Eighth Imam, Ali, known as Ar-Ridha' (as) (١۴٨-٢٠٣/٨١٧). The son of the seventh - ٢ Imam, he lived in a period when the Abbasids were faced with increasing difficulties because of Shi'ite revolts. Finally the caliph al-s thought he would solve the problem by naming the Imam as his own successor, hoping thus to ensnare him in worldly affairs and turn the devotion of his followers ways from him. After finally being able to persuade Ar-Ridha' (as) to accept, al-Ma'mun realized his mistake, for Shi'ism began to spread even more rapidly. Finally he is said to have had the Imam poisoned. Ar-Ridha' (as) is buried in .Mashhad in Iran

Oyoon Akhbar Ar-Ridha', p. ١۴٣ -٣

Oyoon Akhbar Ar-Ridha', p. ١٩۴ -۴

Wafi, ١٢th part, pp. ٢١٠-٢١١ -۵

Wafi, ١٢th part, pp. ٢١٠-٢١١ -۶

Wafi, ١٢th part, pp. ٢١٠-٢١١ -٧

یسوره ویتجاوز عن معسوره ولا یرهقه ولا یخرق به.

May Allah have mercy upon those parents who help their children so that the children" could reciprocate the same towards them. They asked how they can help. He replied by accepting any easy task he may fulfill; and by not requiring him to do hard labour; and by (not being rough and unfair to him." (۱

:Imam 'Ali (as) says

لا تقسروا اولادکم علی اخلاقکم فانهم مخلون لزمان غیر زمانکم.

Do not force your children in having the same characteristics as you do. Because they" (created in an era which is different from yours." (۲

:Further he said

وحق الولد علی الوالدان یحسن اسمه ویحسن ادبه ویعلمه القرآن.

A father has three obligations towards his child: ۱. To give him a good name, ۲: To raise " (him in a good manner, and ۳: To teach him Holy Qur'an." (۳

I think, by this, he does not merely mean the pronunciation of Qur'anic words, but rather the practice and implementation of its commandments, method, and its exalted moral guidelines in their day of day lives. You should familiarize yourself with the sublime realities in the Qur'anic text, so that you can meet your spiritual needs. What better ?honour is there to lead a life according to the teaching of the Holy Qur'an

:Our fourth Imam, Imam Sajjad (as) says

واما حق ولدک فان تعلم انه منک ومضاف الیک فی عاجل الدنیا بخیره وشره وانک مسئول عماولیته من حسن الادب والدلاله علی ربه عزوجل والمعونه له علی طاعته فاعمل فی امره عمل من

p: ۵۵

Wafi, ۱۲th part, pp. ۲۱۹-۲۱۱ -۱

Al Imam Ali, vol. III, p ۷۳۳ -۲

.Nahjul Balagha, p. ۵۴۶ -۳

يعلم انه مثاب على الاحسان اليه معاقب على الاسائه اليه.

You should be aware of the fact that your child has come from you and that people" associate his good or bad deeds with you. You are responsible to teach him good manners, and to guide him to the way of the Creator of the World and to help him on obeying Him. Most assuredly, you will be rewarded for the being good to your child, and (will be punished for abusing him." (١

:Imam As-Sadiq (as) says

برالرجل بولده بره بوالديه.

(He who is beneficent to his child, is so to his parents" (٢"

:Our seventh Imam, Imam Musa al-Kazim,(٣) (as) says

يستحب عرامه الغلام فى صغره ليكون حليما فى كبره.

It is appropriate to encourage a boy during his childhood to do difficult work in order to" (grow up a patient and meek adult." (۴

The Child

As you admit for the most part, rearing a child and preparing him for a material and .spiritual life is up to his parents

The Responsibilities of Fathers Mothers

The Father

My child! Based on the verse in the Holy Qur'an that advise benevolence to parents, next to worshipping of Almighty Allah, it is understood that next to our obligations to Him, there .is no greater obligation than that to our parents

The Child

My honourable father! Your responsibilities to me as parents are as great as your authority over me. It is all up to you as to how you raise and rear me and how to educate me. Our times are different from each other's. Our environment too

p: ۵۶

Wafi, Part III, p.۱۲۷ -۱

Wafi, part II, p. ۲۱۱ -۲

The Seventh Imam, Musa, entitled al-Kazim (۱۲۸/۴۴-۱۸۳/۷۹۹). The son of the sixth, he -۳ was contemprerary with such Abbasid caliphs as al-Mansur and Harun al-Rashid. He lived most of his life in Medina with several restrictions placed upon him and finally died in prison in Bagdad. After him, the Imams were often not able to live in their traditional home of Medina, but were forced to remain near the caliph in Baghdad or Samara. He is .buried in Kazimayn in Iraq

Wafi, Part II,P. ۲۱۱ -۴

is different from that in which you were growing up. A simple life, with no means of corruption and not too many social obligation or luxuries, raised you to the way you are. But I was born into this world in the age of Atom, machine and cinema and in a polluted .environment

As if I were to spend all day and night serving you would not be too, much, you should do likewise for me, and have a watching eye day and night one me in this rough sea (of life). If I am about to drown, grab my hand and rescue me. Parents should periodically go to their children's schools and inquire about their education and behaviour from their teachers. Ask about their associates and close friends and particularly to ask about where .they spend their time when they are out for the evening

At night at home they should help their children with their homework by offering them guidance. If they are about to engage in an unwise activity, they should stop them by explaining to them the harms that may be involved. In this way, they will learn from their parent's past experiences. Of course, their involvement should not be detrimental to the .children's independent personality or to their confidence building

Rearing of a Child

The Father

My child! Speaking of rearing of a child, I must agree that a child is capable of being trained. If it were not so, we the parents, would not have been obligated for your .upbringing

He also

p: ٥٧

is capable of improving. Many evil doers who received the right kind of advice became righteous people. And many ill-tempered accepted guidance and converted into good .natured gentle individuals

So, in this manner, it is only wise for parents to offer their good advice to their children whenever they note the later are starting to misbehave or weaken their religious beliefs. Not by beating them up or by putting them under material pressure, or by kicking them out of the house. Rather, by offering advice or by having a mutually trusted individual talk to them and give them guidance. Furthermore, in a sympathetic way, they should pray to .Allah that the child be corrected. They should rest assured that he will then be guided

A man named Dawood (David) went to Imam Musa al-Kazim (as) complaining about his :own son that he had wasted a large amount of his money. The Imam said to him

استصلحه فما ماه الف فيما انعم الله به عليك.

Try to correct your child. And know that compared to the blessings of having a child, one " (hundred thousand Dirhams (dinars) are nothing." (۱

:The Child

As you just mentioned, the best way to rehabilitate a child and bring him back to doing good deeds again, is by telling him the solutions in a soft voice and in a respectable manner. One should avoid harsh words so the child would feel that all that is being said is well intended and is only for his welfare and that the purpose is to

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Wafi, part XII, p. ۲۱۱ -۱

.change his course to the right path in life

Importance of Mother's Rights

The Father

point

My child! Please be aware that the rights of mothers are more important than that of the father. An individual once asked the Holy prophet (S) "To whom should I be kindest?" He replied: "Your mother." Then he asked: "After her, to whom" He again said: Your Mother". The man asked the same question for the third time. The reply was the same, Your Mother". And he repeated his question for the fourth time, the Holy Prophet (S.) answered (him "Your Mother." (۱

Again a man asks the Holy Prophet (S.) about being kind to parents. In reply for three (times, he said: "Your mother": and only then he said "Your father." (۲

Perhaps there are two reasons for this importance: (A) Motherly affection, and (B) Mother's influence on the child's character. Perhaps there are two reasons for this .importance: (A) Motherly affection, and (B) Mother's influence on the child's character

A. Motherly Affection

It is the mother who suffers more pain in taking care and in protection of the child. She nourishes and brings up the child in her love filled lap until she delivers him to the society. One would be quite astounded to realize what a mother does for her child. Only then, one would agree that none would match a mother. Not even an affectionate maid or babysitter. Suppose a maid or a babysitter is able to offer the services, they do so in return of a wage, not merely for the

p: ۵۹

Usul Kafi, New Edition Tehran, Vol. II p. ۱۵۹ -۱

Usul Kafi, New Edition Tehran, Vol. II P. ۱۶۲ -۲

affection to the child. It is the mother who suffers more pain in taking care and in protection of the child. She nourishes and brings up the child in her love filled lap until she delivers him to the society. One would be quite astounded to realize what a mother does for her child. Only then, one would agree that none would match a mother. Not even an affectionate maid or babysitter. Suppose a maid or a babysitter is able to offer the services, they do so in return of a wage, not merely for the affection to the child.

B. Mother's Influence on the Child's Character

The mother lays the basic foundation of the child's behavior and character. As through her mild she provides nourishment for the body, through her teachings, she strengthens his spirit. Consequently, the child inherits his mother's mannerism, habits and other characters since early infancy and will keep them throughout his life. Finally, the child's happiness depends on the way he is reared by his mother.

The Holy Prophet (S) says:

لا تسترضعو الحمقاء العمشاء فان اللبن يعدى.

"Do not select foolish women or women with weak eyesight to nurse your children, because these characteristics pass into the child towards the milk." (1)

Imam 'Ali (as) says:

انظروا من ترضع اولادکم فان الولد یشب علیه.

"Be careful as to who nurse your children since they will grow up with same milk." (2)

He also says:

ما من لبن رضع به الصبی اعظم برکه علیه من لبن امه.

"No milk is more blessed for a child than that of his own mother." (3)

Imam

p: ۶٠

Wafi, part XII, p. ۲۷ -۱

Wafi, Part XII,PP. ۲۷-۲۷ -۲

Wafi, Part XII, pp. ۲۷-۲۸ -۳

:Al-Baqir (۱) (as) says

استرضع لولدک بلبن الحسان وایاک والقباح فان اللبن قد یعدی.

Choose good natured women for nursing your children and avoid the evil one because" ".milk transfers character

:Samuel Smiles, writer, journalist and Scottish politician of ۱۹th century, said

Those who swing children's cradles are more influential than those who run the" (government." (۲

(Rearing of a child begins at the time of his first smile." (۳"

(Infancy is like a mirror. It reflects whatever is placed in front of it." (۴"

(The model constantly present in front of the child is his mother" (۵"

(Mother has far more influence on the child than does his father." (۶"

:An Ancient Greek once said

(If you put your slave in charge of rearing your child, soon you will have two slaves." (۷"

:George Herbert says

(One good natured mother is worth one hundred teachers." (۸"

:John Randolph, the well-known American politician says

Only one thing saved me from becoming atheistic. That was the thoughts of the" moments when my mother in her death bed took my hands and placed me on her lap and (made me repeat after her, her belief in the Lord." (۹

:It has been said that

(A good mother is nature's masterpieces." (۱۰"

:Napoleon Bonaparte used to say

(A child's good and bad behaviour always depends upon that of his mother." (۱۱)"

:Adams, the American President, says

During infancy, I had the greatest blessing anyone could have. That, having a mother" who was capable of raising a family in an excellent instructions from her. If there are any ,shortcomings and deviations in my life

p: ۶۱

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۱ - The Fifth Imam, Muhammad, known as al-Al-Baqir (۵۷/۶۷۵-۱۱۴/۷۳۲). The son of the fourth Imam, he was present at Karbala at a young age. Because of changing political and religious conditions, among them the general revolution following the events at Karbala, many people came to Medina to learn the religious and spiritual sciences from him. He trained numerous well-known men of religion, and mainly for this reason is the first Imam after 'Ali from whom large numbers of traditions are recorded. He buried in the Baqi [cemetery in Medina. [Tr

۲- The Book of Ethics, Part ۱, pp. ۳۸-۴۸

۳- The Book of Ethics, Part ۱, pp. ۳۸-۴۸

۴- The Book of Ethics, Part ۱, pp. ۳۸-۴۸

۵- The Book of Ethics, Part ۱, pp. ۳۸-۴۸

۶- The Book of Ethics, Part, pp. ۴۰-۵۴

۷- The Book of Ethics, Part, pp. ۴۰-۵۴

۸- The Book of Ethics, Part, pp. ۴۰-۵۴

۹- The Book of Ethics, Part, pp. ۴۰-۵۴

۱۰- The Book of Ethics, Part, pp. ۴۰-۵۴

۱۱- The Book of Ethics, Part, pp. ۴۰-۵۴

(it is of my own fault and it has nothing to do with her" (١

Joseph Demister, after discussing the inventions and art works produced by some :famous men, continues that

It is true that women have produced no such things, but what they have done is far more" important than all these works because it is women who have raised such pious and (industrious men." (٢

He throughout his works, refers to his mother with love and respect. In one instance, he :says

Good natured mother was a heavenly angel who was bestowed a human body" (temporarily by God." (٣

Goethe had a great affection and love for his mother. About her he says: "My mother had (excellent qualities for living." (۴

And when he was in Frankfurt, he would meet with all people who had in any way been .kind to his mother and would thank them for that

.Samuel Johnson talks with extreme respect about his mother

She was a wise and well educated woman who enforced religious sentiments in him" since early childhood. And in appreciation, he, with his small income, would provide all (kinds of conveniences for her." (۵

The Child

I admit that the rights of mothers are extremely important. That is why to mother, I say "I shall never forget about your contribution as my mother, I have read that Heaven is under the footsteps of mothers like you and happiness comes through being obedient to you. I consider that a big mistake on my part if I am not a decent and

The Book of Ethics, Part, pp. ۴٠-۵۴ -١

The Book of Ethics, Part, pp. ۴۰-۵۴ -۲

The Book of Ethics, Part, pp. ۴۰-۵۴ -۳

The Book of Ethics, Part, pp. ۴۰-۵۴ -۴

The Book of Ethics, and Editions, Part ۱, pp. ۵۰-۵۴ -۵

worthy child, for you. And a life in which I do not fulfill my obligations to you would be a ".miserable life

I am certain that you will be happy with me even if I am not good to you. And no matter how nasty I am, you will forgive me. You're being happy with me, and your forgiveness is enough to make me happy in life on this earth and to save me forever from Allah's wrath .on the Day of Judgement

The Exciting Words

The Father

My child! We have inherited from our fourth Imam, 'Ali b. Husain (as) a precious encyclopedia in the form of supplication and requests from Allah, by the name of al-Sahifah al-Sajjadiyyah. I am going to read to you a passage from this book on the topic of our discussion. I hope to draw your attention to some exciting words in connection with one's obligations to his father and mother. The honourable Imam with much fear in his heart, sits in prayer in front of glory and majesty of Almighty Allah and in a humbling voice :says

اللهـم صـل علی محمـد عبـدک و رسولـک واهـل بیته الطـاهرین و اخصصـهم بافضـل صـلواتک ورحمتـک و برکاتـک وسـلامک واحصصهم اللهم والدی بالکرامه لدیک والصلوه منک یاارحم

الراحمین اللهم صل علی محمد و اله والهمنی علم ما یجب لهما علی الهاما واجمع لی علم ذلک کله تمام ...

.O Lord, bless Muhammad, Thy servant and Thy Apostle and the holy people of his house"

Distinguish, O Lord, my parents with excellence before Thee and grace

p: ۶۳

!from Thee, O Most Merciful

.O Lord, bless Muhammad and his descendants

.Acquaint me by inspiration with the knowledge of what is due unto them from me

.Collect for me the complete knowledge of all this

.Cause me to act according to what Thou reveal to me by inspiration

Give me grace to penetrate into such of this knowledge as Thou teach me till I omit to perform nothing Thou have taught me. Do not let my limbs grow heavy (so as to prevent .them) from the discharge of what Thou reveal unto me

.O Lord, bless Muhammad and his descendants as Thou hast exalted us with him

Favour Muhammad and his descendant as Thou has given us claims upon Thy creation .because of him

Make me fear my parents as I would fear a despotic ruler and love them with the .tenderness of an indulgent mother

Let me obedience to my parents and beneficence to them be sweeter to my eyes than sleep is to the drowsy, cooler to my beast than drinking water is to the thirsty, till I give preference to their wishes over mine and precedence to the satisfaction of their needs .over mine

Let me over-value their benevolence to me, even in small things and under-value my .beneficence to them, even in great things

.O Lord, let me lower my voice for them

Let my speech be arguable to them

.Soften my conduct towards them

.Let my heart be kind to them

.Make me tender and lenient unto them both

O

p: ۶۴

.Lord, reward them for bringing me up

.Recompense them for loving me

.Guard them as they guarded me in my infancy

O Lord, whatever pain they may have received from me, whatever displeasure may have been caused to them by me or whatever duty owed to them that was left unperformed by me, let that be a pardon of their sins, and exaltation of their rank and an addition to their .good deeds

!O Thou, who does change evil deeds into multiplied good deeds

O Lord, that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as .they failed to discharge, verily, I forgive it to them and favour them therewith

.I turn unto Thee with a view to removing the penalty thereof from them

For verily I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despite the care they took of me, O !Lord

Because their claim upon me is so great, their benevolence to me so magnificent and I am as highly obliged to them, that

.I cannot fairly meet, it nor repay them as they deserve

?O my God, how can I repay them for their tedious employment in bringing me up

.For their hard labour in guarding me

!For their self-denied to lavish comfort upon me

Alas! Alas (I

.(cannot

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them nor can I fully discharge the duty of serving them!

Therefore, bless Muhammad and his descendants. Help me, O best of all those whose assistance is solicited. Give me grace, O Greatest of Guides, towards whom people turn.

Do not let me be of those who wronged their fathers and mothers on the day wherein "every soul shall be paid what it has merited and they shall not be treated with injustice.

O lord, bless Muhammad and his descendants.

Distinguish my parent, in particular with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O Most Merciful.

O lord, do not let me forget to remember them after my ritual prayers, at every time of my night and at every hour of my day.

O God, bless Muhammad and his descendants.

Forgive me for the sake of my prayers for them.

Grant a sure pardon to them because of their goodness to me.

Be perfectly satisfied with them through my intercession for them.

Bring them by Thy Mercy into places of safety.

O God, If Thy Pardon for them has preceded (my prayers), then make them intercessors for me.

If Thy pardon for me has preceded (Thy forgiving them.) than make me an intercessor for them so that we may be gathered by Thy Mercy in the place of Thy grace, the place

p: ۶۶

.of thy pardon and Mercy

For verily Thou art the one Whose Munificence is Great, Whose kindness is eternal. Thou (art the Most Merciful." (١

The Child

No matter how hard or how long I tried, I would not be able to observe the sensitive and important subjects on fathers and mothers as it is apparent from the beautiful and meaningful and concise words of our Fourth Imam. Every single sentence of his .statements are an indication of how deeply he thinks and of how knowledgeable he is

Such words can come only from an individual of excellent calibre and a pious man as Imam Sajjad (as). Hearing him had such an impact upon me as if he woke me up from a deep and long sleep. I pray to Allah, by the glory of this holy man and his words, to grant .me that ability to put these words practice

The Limited Obedience

The Father

My child! As important as it is to obey your father and mother, you should know that is is not an absolute must. In instances where the parents are corrupt and they encourage the child in doing wrong and illegal actions, one ought not obey them. Nevertheless, treating :them with respect is always recommended. The almighty Allah says

وَإِنْ جَاهَدَاکَ عَلَیٰ أَنْ تُشْرِکَ بِی مَا لَیْسَ لَکَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِی الدُّنْیَا مَعْرُوفًا ۖ

But if they strive to make thee join in worship with me, things of which thou hast no" knowledge, obey them not, yet bear them

p: ۶٧

(Al-Sahifa Al-Sajjadiyyah, Prayer number ٢۴ (For parents -١

(company in this life with justice (and consideration)" (The Holy Qur'an ٣١:١٥

Imam 'Ali (as) in Nahjul-Balaghah, which after the Glorious Qur'an is the best guide for :mankind, says

ان للوالد على الولد حقا ... فحق الوالدان يطيعه فى كل شىء الا فى معصيه الله سبحانه.

(An obligation of a child to his father is to obey him in all but not sinfulness actions." (١"

The Child

Yes, what you are saying is absolute truth. Of course, breaking Allah's rules even upon the .instant of father and mother is wrong

Forever

The Father

My beloved child! You are not only advised to treat your parents with respect in their lifetime, but after they die too, you must speak of them with honour. You must beg Allah to forgive them. For, if you are a child worthy of your father, you can still earn your .parents rewards from Allah

:Imam As-Sadiq (as) says

ليس يتبع الرجل بعدموته من الاجر الاثلث خصال: صدقه اجراها فى حيوته وهى ترجى بعدموته وسنه هدى سنها فهى يعمل بها بعدموته او ولد صالح يدعوله.

:After a man dies, he can still rewards from Allah in three different ways"

.From what he has left behind which still benefits he public .١

From establishing a useful tradition be followed by others after his death, and .٢

(From prayers done in his name by pious child." (٢ .٣

So, when your parents are dead and no longer are able to do rewarding deeds for themselves, you can come to their help. You can be thinking of them and make them happy by

p: ۶۸

Nahjul Balaghah p. ۵۴۶ -۱

Wafi part ۱۳, p. ۹۰ -۲

.asking Allah to bless their souls. As they thought of you throughout their lives

The Child

I pray to Allah to keep you and protect you for many years to come, and to succeed in doing my best in fulfilling my obligations to you; and to make both of you absolutely happy .with me

The Eldest Brother

The Father

My child! In the same way as fathers are worthy of everybody's respect, the eldest brother is ought to be honoured by all their siblings. Furthermore, the later should regard .him as their father

:Our Eighth Imam Ar-Ridha' (as) had a saying in this regard

الاخ الاكبر بمنزله الاب.

(Your eldest brother is like your father." (١"

The Child

Of course, he deserves such a high respect provided that his attitudes towards all his siblings are as that of his father. He is to treat them with brotherly love and compassion. .Be nice rather than cruel to them at times. In short, be like a father to them

Caring For the Family and the Mankind

The Father

My child! In same manner that one should honour and respect his parents, it is appropriate that he be compassionate to his spouse, children, brothers, sisters and all his .relatives, so life would become pleasant for him

:Lord Aviboury says

One must have love and kindness in every aspect of life. What is a home without love" likes? How is life possible in such a home? It is possible to have a beautiful building

equipped with all facilities and appliances. But such a place without love is nothing less than hell. On the other hand, if you

---

Wafi, part ١۴, p. ٧٩ -١

(base your home on love and friendship, you can live there in happiness forever after." (١)

:He further continues

Life in this world is like dream.(٢) It does not last long. Here man is like a drop of dew that" shines of a few moments then suddenly he disappears. In this case, why should we spend this short life with misery and hardship? In our short lifetime, we should love one another (and enjoy each other's friendship." (٣

The Child

Of course, loving and caring for family, relatives and friends and all mankind, brightens .our hearts and makes life a more pleasant and joyous one to live

The Spiritual Fathers

The Father

My child! As in the same way that you are greatly indebted to your parents, we are obligated to the Holy Prophet (S.) and to our other religious pioneers and leaders. Our Holy Prophet (S) founded the religion of Islam. Imam 'Ali (as) and other Imams strengthened its foundation as far as they possibly could propagate it, and struggled diligently for the betterment of Islam and the Muslims. They took great pains in strengthening and protecting Islam's roots against dangerous and cataclysmic events .throughout their lives

These true leaders have always had people's interest in mind and have issued instructions for people to follow in order to achieve complete happiness in life. Through their divine influence on masses, they were able to attract their unshakeable loyalty. The .later were even willing to sacrifice their own lives for the Imams

,Through following their philosophy, one can learn about perseverance, faith

p: ٧٠

In Search of Happiness, pp. ١٠٧, ١٣٩ -١

In a poem written in ١٩٨٢, William Buttler Yeats commented on the brevity of human -٢

life: "From our birthday until we die is but the winkling an eye." Also the Holy Qur'an says as follows: He says: "What number of years you did stay on earth?" They will say: "We stayed a day or part of a day, but ask those who keep accounts." (The Holy Qur'an ٢٣: ١١٢-١١٣ [Tr])

In Search of Happiness, pp. ١٠٧, ١٣٩ -٣

strong belief, struggling for the cause of liberty, self-sacrifice, serving others, suppressing injustice, assisting the oppressed and finally bout love for human beings. My child! The entire world pays homage to the excellent thoughts and firm institutions of our religious .leaders

The Child

Of course, to be fair to our religious leaders is to put their words of guidance into practice, and to model our actions after their actions. If we could sincerely implement their guidelines our society will become the most dynamic, prosperous community of mankind. Simply, knowing their noble characters and greeting and remembering them with honour, .is not enough

I say so, because I know of people who speak of their love and respect for our Imams and utter excellent salutations after upon hearing their names and even in some instances, will rise in their honour, but when it comes to act according to their instructions, .it is something else. They forget all about them

In my opinion these sort of people simply deceive themselves, and feel happy that they are the followers of the Holy Prophet (S.), Imam 'Ali (as), and other religious leaders. Because their acts and deed do not reflect any traces from these exalted leaders. Certainly, the Prophet and innocent Imams are unhappy with these type of people. As Islam is a practical religion, only those who adhere to and practice according to its .principles, will benefit from Islam

The Teacher's Rights

The Father

In addition to parent's obligations, Islam attaches special regards for the teachers' right.We must appreciate their existence

p: ٧١

and should discharge our duties and obligations towards them. It is believed that Imam 'Ali (as) has said.

من علمنی حرفاً فقد صیرنی عبداً

The one, who had taught me one word had indeed earned the rights of master hood" ".upon me

It is the teacher who fights ignorance or in other words fights illiteracy. He sacrifices his productive years educating and nourishing people's minds. Finally, it is he who delivers these services and through his endeavours brings value to the society.

A famous Iraqi poet known as Rassafi has written a beautiful and meaningful poem in praising teachers, describing their contributions in an appropriate manner, as follows:

اذا کان هل الناس مدعاه غیهم

فلیس سوی التعلیم للرشد سلم

فلو قیل من یستنهض الناس للعلی

اذا ساء محیاهم لقلت المعلم

معلم ابناء البلاد طبیبهم

یداوی سقام الجهل والجهل مسقم

وما هو الا کوکب فی سمائهم

به یهتدی الساری الی المجد منهم

فلا تبخسن حق المعلم انه

عظیم کحق الوالدین واعظم

فان له منک الحجی وهو جوهر

وللوالدین العظم واللحم والدم

الا النما تعلیمنا الناس واجب

وان على الجهال ان يتعلموا

وما اخذ الله العهود على الورى

بان يعلموا حتى قضى ان يعلموا

Whenever ignorance misleads people, there is nothing for progress except learning. If I" am asked, 'when people are deep in corruption, who is the one who can save them out of it? I would "the teacher'. The teacher of the children of the country, are also their physicians who treat their ignorance. As lack of knowledge is pathogenic. The teacher is like a brightest star shining in the society's sky, who guide the knowledge seekers to glory .and greatness

Do

p: ۷۲

not underestimate your indebtedness to your teacher. It equals that to your parents and even more. Your wisdom comes from your teacher while your muscles and bones are from your parents. It is our duty to teach the illiterate and it is theirs to learn. Allah has not commanded the people to learn without first making arrangement of divine teachers (the prophets) and the heavenly books. (١)

:A Persian poet too, says

مقدار معلم ز پدر بیش بود بیش

این پرورش تن دهد، آن پرورش جان

Higher than rank of the father is that of the teacher. As the former nourishes one's body" .while the later, his soul

George Herbert says: "O God! You have provided for us in every way. At first with our" parents to bring us up, and later with our teachers to nourish our minds and to teach us the laws of intellect." (٢)

Immanuel Kant says: "It is only through education that man can culturally become a most complete or perfect human being. In fact he is the result of his education." (٣)

The Child

In general, teachers, professors and those serving others through educational activities play an important part in people's happiness. One can easily state that the people's future .depends on the way the educators educate them

Of course they should be sincerely devoted teaching and should bestow knowledge upon their pupils. They must possess a pure heart and be of excellent character to succeed in educating good-natured and enlightened students, because to receive good quality ,education and to learn good character

p: ٧٣

١- Iraqi poet Rassafi

٢- The Book of Ethics, Part ١. p. ٣٧

The Philosophy of Education, Vol. ۱ p. ۴۱ -۳

.the students are entrusted to them

Only after they have successfully taught their students, the teachers have fulfilled their grave duty. An accomplished teacher succeeds in replacing evil characters by good ones. Of course, such teachers are worthy of high recognition and respect and are considered .valuable and useful to the society

The Fatherly Guidance

The Father

My child! Do take advantage of your youth and do not waste it. Use those unreturnable years to prepare yourself for your golden years. Bravery is not when one spends his younger years in lewdness and drunkenness. Rather, it is when, in spite of his youthfulness and energy, protects himself against any kind of sinful act, and to put his future's well-being ahead of his sensual desires and to follow his intellectual judgment in .every situation

There are some young people who know nothing about good mannerism and good behaviour. They should try to better themselves while there is still a chance and before it becomes too late. They should also free themselves from indulgence in their own desires. Instead, they should try to conduct themselves with modesty and to protect themselves .behind a strong shield of chastity

But, unfortunately, sometimes they are so deeply involved in such a degree of neglect that they cannot find a way out and fail to have any foresight. Undoubtedly, someday they will be sorry. But then, it will be too late as they have lost all their chances. My child! I .am afraid you will grow up to be one of them

p: ٧۴

.Choosing to lead a rebellious life, you may have a future similar to theirs

The Child

Your fear about my future is justified because one can expect just about anything from an unexperienced young individual. But, I am hoping that with your guidance and advice .you will help me find the right path and that I will be able to follow it steadfastly

A Word of Advise

The Father

My child! Improving and refining you character and manners in more important than learning a trade or a skill and it is of more value for you than an education. I say so because an education without a good character to accompany it, and a skill in the absence of a good nature are just useless! My child! Arm yourself with good morals and pay as much attention to your conscience as to you physical appearance. My child! Do you wish for me to be like a mirror for you to tell you about your good and bad deeds? And you ?good and bad qualities

And if I ever tell you of them, will you then stop the bad ones? And will you keep up with the good ones? And will you better yourself in this way? How nice it would be if you decide to do so. My child! Stay away from associating with evil-natured people. Avoid mixing with them, as it will destroy you. Many a celebrated youth who kept company of unsuitable people became misguided; and many corrupt individual who associated with the virtuous .became virtuous himself

p: ٧٥

(۱)

My child! If you do not learn from my advice, nature itself will teach you! The life's hardships and difficulties will punish you. The common everyday problems in life will knock you off your feet. Only then, you will realize that we have always had your interest and will-being in mind. And so far, all we have shown you has been a straight and safe path - and not a slippery one. And what we have warned you against has been a slippery !path - and not a straight and safe one

The Child

What an honour and pleasure for me that you be my tutor to bring to my attention my good and gad characteristics through honest criticism. So if you see any wrong doing in me, please first make me aware of it. And then show me the solution and how to correct myself. If I am corrected, it would be only, because of you and if I am not, please do not persist in correcting me. And do not turn away from me and please do not set me free on .my own

Words of Inspiration

The Father

My child! I take the Dua (prayer) that our fourth Imam, Imam Sajjad (as), is using as a wish for his children as words of inspiration, and thus, I ask Allah to make the same wish .come true for you

(۲۵) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِوُلْدِهِ عَلَيْهِمُ السَّلَامُ

۱- O God, be kind to me through

,the survival of my children, setting them right for me

and allowing

p: ۷۶

۱- According to famous Iranian poet Sa'di whoever associates with bad people will be see no good. If an angel associates with a demon He will learn from him fear, fraud and

hypocrisy. Of the wicked thou canst learn only wickedness. A wolf will not take to sewing jackets. (The Gulistan (Rose Garden) of Sa'di, p. ۲۴۶). Also there is a famous verse from Molavi as follows: The son of Prophet Noah associated himself with bad people; because of that his family tree was lost forever. On the contrary, the dog of the companions of the cave (Ashab -eKahf) Sura ۱۸ of the Holy Quran, by associating himself with the righteous (people, acquired human characteristics. (Tr

!me to enjoy them

۱. اللَّهُمَّ وَ مُنَّ عَلَيَّ

بِبَقَاءِ وُلْدِي وَ بِإِصْلَاحِهِمْ لِي

و بِإِمْتَاعِي بِهِمْ .

,My God, make long their lives for me -۲

,increase their terms

,bring up the smallest for me

,strengthen the weakest for me

rectify for me

,their bodies, their religious dedication

,and their moral traits

,make them well in their souls, their limbs

,and everything that concerns me of their affair

and pour out for me and upon my hand

!their provisions

۲. إِلَهِي امْدُدْ لِي فِي أَعْمَارِهِمْ ،

وَ زِدْ لِي فِي آجَالِهِمْ ،

وَ رَبِّ لِي صَغِيرَهُمْ ،

وَ قَوِّ لِي ضَعِيفَهُمْ ،

وَ أَصِحَّ لِي أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ ،

وَ عَافِهِمْ فِي أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ

وَ فِی کُلِّ مَا عُنِیتُ بِهِ مِنْ أَمْرِهِمْ ،

وَ أَدْرِرْ لِی وَ عَلَی یَدِی أَرْزَاقَهُمْ .

,Make them pious, fearing -٣

insightful, hearing, and obedient

,toward Thee

,loving and well-disposed toward Thy friends

and stubbornly resistant and full of hate

!toward all Thy enemies

!Amen

٣. وَ اجْعَلْهُمْ أَبْرَاراً أَتْقِیَاءَ

بُصَرَاءَ سَامِعِینَ مُطِیعِینَ لَکَ ،

وَ لِأَوْلِیَائِکَ مُحِبِّینَ مُنَاصِحِینَ ،

وَ لِجَمِیعِ أَعْدَائِکَ مُعَانِدِینَ وَ مُبْغِضِینَ ، آمِینَ .

,O God -۴

through them

,strengthen my arm

,straighten my burdened back

,multiply my number

,adorn my presence

,keep alive my mention

,suffice me when I am away

,help me in my needs

and make them

,loving toward me

,affectionate, approaching, upright

,obedient, never disobedient, disrespectful

!opposed, or offenders

۴. اللَّهُمَّ اشْدُدْ بِهِمْ عَضُدِی ،

وَ أَقِمْ بِهِمْ أَوَدِی ،

وَ كَثِّرْ بِهِمْ عَدَدِی ،

وَ زَيِّنْ بِهِمْ مَحْضَرِی ،

وَ أَحْيِ بِهِمْ ذِكْرِی ،

وَ اكْفِنِی بِهِمْ فِی غَيْبَتِی ،

وَ أَعِنِّی بِهِمْ عَلَی حَاجَتِی ،

وَ اجْعَلْهُمْ لِی مُحِبِّينَ ،

وَ عَلَيَّ حَدِبِينَ مُقْبِلِينَ مُسْتَقِيمِينَ لِی ،

مُطِيعِينَ ، غَيْرَ عَاصِينَ وَ لَا عَاقِّينَ وَ لَا مُخَالِفِينَ وَ لَا خَاطِئِينَ .

-۵

p: ٧٧

,Help me in their upbringing

,their education, and my devotion toward them

,give me among them from Thyself male children

,make that a good for me

and make them a help for me

!in that which I ask from Thee

۵. وَ أَعِنِّی عَلَى تَرْبِيَتِهِمْ وَ تَأْدِيبِهِمْ ، وَ بِرِّهِمْ ،

وَ هَبْ لِی مِنْ لَدُنْکَ مَعَهُمْ أَوْلَاداً ذُکُوراً ،

وَ اجْعَلْ ذَلِکَ خَیْراً لِی ،

وَ اجْعَلْهُمْ لِی عَوْناً عَلَى مَا سَأَلْتُکَ .

,Give me and my progeny refuge from the accursed Satan -۶

,for Thou hast created us, commanded us, and prohibited us

!and made us desire the reward of what Thou hast commanded, and fear its punishment

,Thou assigned to us an enemy who schemes against us

,gave him an authority over us in a way that Thou didst not give us authority over him

allowed him to dwell in our breasts

;and let him run in our blood vessels

,he is not heedless, though we be heedless

;he does not forget, though we forget

he makes us feel secure from Thy punishment

.and fills us with fear toward other than Thee

۶. وَ أَعِذْنِی وَ ذُرِّیَّتِی مِنَ الشَّیْطَانِ الرَّجِیمِ ،

فَإِنَّکَ خَلَقْتَنَا وَ أَمَرْتَنَا وَ نَهَیْتَنَا

وَ رَغَّبْتَنَا فِی ثَوَابِ مَا أَمَرْتَنَا وَ رَهَّبْتَنَا عِقَابَهُ ،

وَ جَعَلْتَ لَنَا عَدُوّاً یَکِیدُنَا ،

سَلَّطْتَهُ مِنَّا عَلَی مَا لَمْ تُسَلِّطْنَا عَلَیْهِ مِنْهُ ،

أَسْکَنْتَهُ صُدُورَنَا ،

وَ أَجْرَیْتَهُ مَجَارِیَ دِمَائِنَا ،

لَا یَغْفُلُ إِنْ غَفَلْنَا ،

وَ لَا یَنْسَى إِنْ نَسِینَا ،

یُؤْمِنُنَا عِقَابَکَ ، وَ یُخَوِّفُنَا بِغَیْرِکَ .

,If we are about to commit an indecency -۷

,he gives us courage to do so

,and if we are about to perform a righteous work

he holds us back from

p: ۷۸

.it

(He opposes us through passions,(۱

.and sets up for us doubts

,If he promises us, he lies

.and if he raises our hopes, he fails to fulfil them

,If Thou dost not turn his trickery away from us

,he will misguide us

.and if Thou dost not protect us from his corruption, he will cause us to slip

۷. إِنْ هَمَمْنَا بِفَاحِشَهٍ شَجَّعَنَا عَلَيْهَا ،

وَ إِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّطَنَا عَنْهُ ،

يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ ،

وَ يَنْصِبُ لَنَا بِالشُّبُهَاتِ ،

إِنْ وَعَدَنَا كَذَبَنَا ،

وَ إِنْ مَنَّانَا أَخْلَفَنَا ،

وَ إِلَّا تَصْرِفْ عَنَّا كَيْدَهُ يُضِلَّنَا ،

وَ إِلَّا تَقِنَا خَبَالَهُ يَسْتَزِلَّنَا .

۸- O God,

,so defeat his authority over us through Thy authority

such that Thou holdest him back from us

through the frequency of our supplication to Thee

!and we leave his trickery and rise up among those preserved by Thee from sin

۸. اللَّهُمَّ فَاقْهَرْ سُلْطَانَهُ عَنَّا بِسُلْطَانِکَ

حَتَّی تَحْبِسَهُ عَنَّا

بِکَثْرِهِ الدُّعَاءِ لَکَ

فَنُصْبِحَ مِنْ کَیْدِهِ فِی الْمَعْصُومِینَ بِکَ .

۹- O God, grant me my every request,

accomplish for me my needs,

withhold not from me Thy response

when Thou hast made Thyself accountable for it to me,(۲)

veil not my supplication from Thyself, when Thou hast commanded me to make it,(۳)

and be kind to me through everything that will set me right in this world and the next,

in everything that I remember or forget,

display or conceal,

make public or keep secret!

۹. اللَّهُمَّ أَعْطِنِی کُلَّ سُؤْلِی ،

وَ اقْضِ لِی حَوَائِجِی ،

وَ لَا تَمْنَعْنِی الْإِجَابَهَ وَ قَدْ ضَمِنْتَهَا لِی ،

وَ لَا تَحْجُبْ دُعَائِی عَنْکَ وَ قَدْ أَمَرْتَنِی بِهِ ،

وَ امْنُنْ عَلَیَّ بِکُلِّ مَا یُصْلِحُنِی فِی دُنْیَایَ وَ آخِرَتِی

مَا ذَکَرْتُ مِنْهُ

One is tempted to translate shahawat as 'lusts', but the Qur'anic context shows that -١ the objects of desire in themselves are not necessarily negative; the Qur'an blames only the fact that man allows himself to be occupied by them in lieu of God. For example, Decked out fair to men is the love of passions - women, children, heaped-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the enjoyment of the present life; but God - with Him is the fairest resort (٣:١۴). Arberry translates the term here as '.'lusts', Pickthall as 'joys

.Cf. ١٢.١٠ -٢

.These four lines refer to ٢:١٨۶ and ۴٠:۶٠ -٣

وَ مَا نَسِيتُ ،

أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ

أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ .

۱۰- In all of this, place me through my asking Thee among those who set things right,

those who are answered favourably when they request from Thee

and from whom is not withheld

when they put their trust in Thee,

۱۰. وَ اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ بِسُؤَالِي إِيَّاكَ ، الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ

غَيْرِ الْمَمْنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ .

۱۱- those accustomed to seek refuge in Thee,

those who profit through commerce with Thee,

those granted sanctuary

through Thy might,

those given lawful provision in plenty from Thy boundless bounty

through Thy munificence and generosity,

those who reach exaltation after abasement

through Thee,

those granted sanctuary from wrong

through Thy justice,

those released from affliction through Thy mercy,

those delivered from need after poverty through Thy riches,

those preserved from sins, slips, and offenses

,through reverential fear toward Thee

,those successful in goodness, right conduct, and propriety through obeying Thee

,those walled off from sins through Thy power

,the refrainers from every act of disobedience toward Thee

!the dwellers in Thy neighbourhood

۱۱. الْمُعَوَّدِینَ بِالتَّعَوُّذِ بِکَ ،

الرَّابِحِینَ فِی التِّجَارَهِ عَلَیْکَ ،

الْمُجَارِینَ بِعِزِّکَ ،

الْمُوَسَّعِ عَلَیْهِمُ الرِّزْقُ الْحَلَالُ مِنْ فَضْلِکَ ،

الْوَاسِعِ بِجُودِکَ وَ کَرَمِکَ ،

الْمُعَزِّینَ مِنَ الذُّلِّ بِکَ ،

وَ الْمُجَارِینَ مِنَ الظُّلْمِ بِعَدْلِکَ ،

وَ الْمُعَافَیْنَ مِنَ الْبَلَاءِ بِرَحْمَتِکَ ،

وَ الْمُغْنَیْنَ مِنَ الْفَقْرِ بِغِنَاکَ ،

وَ الْمَعْصُومِینَ مِنَ الذُّنُوبِ وَ الزَّلَلِ

وَ الْخَطَاءِ بِتَقْوَاکَ ،

وَ الْمُوَفَّقِینَ لِلْخَیْرِ وَ الرُّشْدِ وَ الصَّوَابِ بِطَاعَتِکَ ،

وَ الْمُحَالِ بَیْنَهُمْ وَ بَیْنَ الذُّنُوبِ بِقُدْرَتِکَ ،

التَّارِکِینَ لِکُلِّ مَعْصِیَتِکَ ،

السَّاکِنِینَ فِی جِوَارِکَ .

,O God, give me all of that through Thy bestowal of success and Thy mercy -١٢

grant us refuge from the chastisement of

p: ٨٠

,the burning

and give to

,all the Muslims, male and female

,and all the faithful, male and female

,the like of what I have asked for myself and my children

in the immediate of this world

!and the deferred of the next

,Verily Thou art the Near, the Responder

,the All-hearing, the All-knowing

,the Pardoner, the Forgiving

!the Clement, the Merciful

۱۲. اللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَ رَحْمَتِكَ ،

وَ أَعِذْنَا مِنْ عَذَابِ السَّعِيرِ ،

وَ أَعْطِ جَمِيعَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي وَ لِوُلْدِي

فِي عَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَهِ ،

إِنَّكَ قَرِيبٌ مُجِيبٌ

سَمِيعٌ عَلِيمٌ

عَفُوٌّ غَفُورٌ

رَءُوفٌ رَحِيمٌ .

,And give to us in this world good -۱۳

,and in the next world good

(and protect us from the chastisement of the Fire! (۱)(۲

۱۳. وَ آتِنَا فِی الدُّنْیا حَسَنَهً ،

وَ فِی الْآخِرَهِ حَسَنَهً

وَ قِنَا عَذَابَ النَّارِ .

The Child

I have heard that parent's prayers for their children will be granted. I pray to almighty All to grant you all you have asked for Him because of good and pure intention. And to realize .all your prayers for me

A Word of Thanksgiving

The Father

My beloved child! Now that my hair has turned white and my strength is weakening and daily sunset reminds me of the sunset of my life, I am most proud that I have a child like !you! And I am most happy that I have raised a child like you

Undoubtedly, in the moments of my life, when my breaths are numbered, I wish to open my eyes and my heart of you. Alas! then at that time my tongue will be failing and my

p: ۸۱

۱- ۲:۲۰۱

(Al-Sahifa Al-Sajjadiyyah, Prayer, No,۲۵ (For his offspring -۲

strength will disappear, I shall be looking around to find some way out and find someone (to interpret my inner thoughts, but I will not be able to do so. (۱)

And hopelessly, I will gaze at you I will give thanks to Allah, who granted such an opportunity, and such a blessed moment, so that I could tell you all there is to say. And to .take a load off my mind

The Child

I also give thanks to Gracious Allah for the opportunity to be able to hear the heart-to-heart words of kind hearted father, s this is a rare gift that is not granted to everybody .and Allah does not bestow it upon each and every one

The Final Words

The Father

My beloved! Concentrate for a moment and think of the conclusion of your life. If you find my words of advice as I meant them to be, then correct yourself. And respect the rights of your father and mother and do not hesitate in fulfilling your obligations to them. And if you did not find them so, I will leave it then, up to you. And let Allah take care of you. I will beg .him to give you a happy and prosperous life. And to protect forever under his auspices

The Child

I wish to thank you for your useful words of advice. They are all logical. I hope I will be .able to put them into practice and treat you satisfactorily

p: ۸۲

۱- The last moment of life are described by the commander of the faithful Imam Ali (as) in Sermon No.۲۲۵ Nahjul-Balagha as follows: (Tr) "Thus, a struggle between treatments and diseases started and continued and diseases succeeded in a way as if the treatments were meant to enhance them till the physician found that the art of medicine could no more help. The attendants getting tired started behaving negligently. The nurses and attendants were so tired and disgusted that they would not even describe the condition of patient if anybody enquired to them. They also kept the patient in dark about his

condition; they disagreed among themselves, some of them were of opinion that the condition of the patient might be serious but he was passing through a crisis and he would recover; while others held that he was fast sinking and would not recover, that his death was matter of a day or a few hours; and then they tried to console each other. And all that time the patient was hovering between life and death he felt that he was to part with his friends and relation, he felt that he was suffocating, that he could only breath in short gasps and his mouth was getting dry. He could hear them speaking to him and lamenting over him, some of those lamenters were his dearest relatives and some others were those who he respected. He wanted to reply to them, to say some endearing words or respectful sentences; he wanted to tell them some very important things, but he could not, his tongue and lips refused to form words and his throat refused to pass air or carry the voice. And thus the end arrived; of course, pangs of death are severe and its agonies can neither be described nor imagined." Similar situation is further described in Sermon No; ۱۱۲ as follows: "He can now neither hear nor speak, yet his power of sight is still with him, he can see people around him, can see their lips moving but cannot hear any sound. Death comes still nearer and gradually his sight also deserts him; shortly the soul parts with the body, leaving him a corpse amongst his relations, they now feel afraid to come near his dead body and want to keep away from it. He cannot now sympathise with the mourners nor reply to their call. He is then carried to his grave and surrendered there to the consequences of his faith and deeds. They shall not see him again till the day of resurrection, a day when all the human beings will be joined by those who follow them, it is the day when the span allotted to life on the earth will come to an end, and the will of God, to create and resurrect human being, will be carried into effect."

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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